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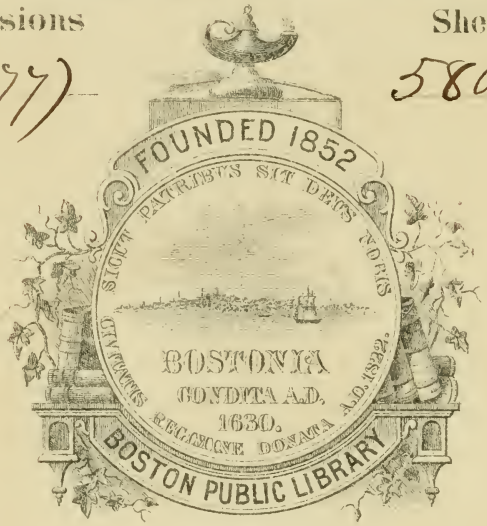

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MOTION—LIFE:

OR

The Demon of the Age

AND

MEANS OF ITS EXORCISM.

BY

H. HALSTED, M. D.

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(26.977)
Oct. 30, 1891.

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MOTION—LIFE.

CHAPTER I.

Among the many evidences of life, are there any so forcible as that of motion? So instinctive in the mind is the connection between life and motion, that, wherever a child sees continued and active motion for the first time, it immediately personifies the thing as a living object, and gives to it a motive to action; saying, "What for does it do" this or that. The story of the watch being taken for a live animal by the savage, is familiar to all.

Inertness or immobility naturally suggests the idea of death, in an object which we have been accustomed to see alive; and unadaptedness to the reception of life, or the impossibility of vivification in that of others. Hence the term "dead matter," and many similar forcible expressions in common use. Hence also, by contrast, are such epithets as "full of life," applied to objects which manifest great activity and vigor.

Strange that this, so obvious a sign of life, should have been suggestive of so little. It has become the custom in this wise and artificial age, not to look at the obvious quality and meaning of things, but to obstinately close our eyes to what is plainly visible, and seek for some hidden meaning, unseen by other minds, that thereby we may display the superiority of our penetration or research.

Hence this obvious sign of life, motion, has been suggestive

of so little, either in reference to man's body, to his temporal or his spiritual welfare; when not only is it the most apparent but the most far-reaching principle in them all; and has its correspondence in everything which regards him. What is the body without motion; what is thought without action — knowledge without uses?

Were it possible for a man to possess a great truth, and yet be incapable of reducing it to practice himself, or of conveying a knowledge of it to another being, whereby in process of time it might be suggestive of some use, it is evident it would be as a thing unborn. At best the truth was but in embryo, and never possessed a separate life. How many truths does man strangle, to the one he brings to the birth? The best of us must plead guilty to the charge of knowing far better than we do. How much would knowledge itself be increased by giving action to all our best thoughts — by nurturing them until they take shape in conviction, and then by giving them birth — life in action!

In the body politic, what would government be without the execution of laws? Commerce without an exchange of commodities; politics without a clashing of opinions; society without an intermingling of interests, and an interchange of kindnesses? As in all these, motion, in some sense, is necessary to their existence, so also in the body of man, life cannot exist without it.

That there is no manifestation of life without growth or increase, and that by the absence of life, decay and decomposition take place, are facts so universally conceded, that it would be futile to attempt to prove them. It is equally conceded, that this growth or increase in the natural world, as well as the purity of the elements, air and water, depend upon a constant change or motion of their particles, or the substances of which they are composed. Geology shows that the particles of which minerals are composed, change place, each seeking its own particular affinity and depositing itself there. The rocks which

have stood for ages, and can count their date from the dawn of creation, are not without motion; for wherever there is attraction, there must be motion. The very idea of formation, presupposes motion.

In the vegetable world, this principle is still more apparent. If there were no change, there would be no growth. A small seed is planted in the ground; it germinates and springs up; it becomes a tree, bearing leaves and fruit. How has all this growth and stately appearance been accomplished, but by the inevitable law of motion, dependent upon an innate principle of life, which is manifested in all the forms of creation? There was a continued deposition of minute material for assimilation, and an absorption of the useless particles of matter. All the particles of its composition are in a state of ceaseless change. The fluids are coursing along the minute avenues through the trunk and branches, giving out vegetative life by assimilation to every part, until all which is available for its growth or preservation, is used up, at the same time the refuse matter which has served its purposes of nourishment, is cast off; perhaps escaping in the form of gas, ready to unite with something else, and give out its invigorating or destroying influence, as the case may be. Girdle that tree, and what is the consequence? The circulation of its fluids is stopped; derangement in its vegetative health and growth ensues; it droops, withers and dies. The same process is going on in every department of the vegetable kingdom — in the mosses, as in the towering tree, in the grasses and in the grains, in the low flowering plant that scarcely lifts its head above the mother-earth, and in the one that requires a century's growth before it can reach its blooming perfection.

The same principle is manifested in the element of water. There is a continual motion occurring, not only in large bodies as tides, but also in the atoms of which it is formed. It takes place in the murmuring rivulet, as well as in the foaming cataract — in the placid stream as well as in the surging ocean. If

this free motion is obstructed or prevented, in the same proportion the water becomes stagnant, decomposition takes place, and the pestilential effluvia and noxious miasm is sent forth, as a consequence.

As we approach the animal kingdom, the same law of ceaseless motion, as the source of healthy organization and development, is still more apparent. Motion is the starting point for the aggregation of cells in the embryo animal, and continues to be the governing law of healthy development, through all the progressive stages of the animal creation, up to man.

But when we come to speak of man, we are not to consider him as merely a chemical, mechanical, or physiological being; but as a higher order of creation. In him the phenomena of life "belong to a class of facts, and constitute a subject of investigation, altogether distinct from those which are presented by any forms or changes" of animate or inanimate matter. Although it be true "that all vital actions are attended by, and in part dependent on, a series of continued chemical changes," yet the "chemical changes of animated nature are as distinct from those which we produce at pleasure in dead matter, as the stimulations by nerves and the contractions of muscles are distinct from any of the principles and powers of mechanics." All those functions which necessarily require a mental act, can "derive no elucidation from any thing that is ever seen in the inanimate world." If we would have a rational foundation for science, we must look not only beyond the pale of inanimate matter and vegetable life, but beyond mere animal existence, and consider man as possessed of motive powers, proceeding from a principle within and above animal organization, by which, and only through which, many of the phenomena occurring in the human system can be accounted for. All the principles that govern his existence, are to be recognized, before any definite knowledge of the functions of the living body can be obtained. It is true that a principle of life is manifested throughout crea-

tion. But it is not our province at this time to trace the varieties of "organization and vital phenomenon, throughout the different orders of animals," or to explain their proximity to man, and the differences existing between them. We have only to do with the functions of the living body, as seen in him, and the operation of the causes which produce a healthy or diseased state of his frame.

In considering, then, the complex state of the living man, it must be remembered, that the body acts only while it is the home of the indwelling spirit; and that there is a perfect correspondence existing between the inner and outer man — that the spirit fashioneth for itself a tabernacle adapted to its connection with the external world — and that spirit is the "*substantia prima*," or first substance of the body, and as the "formative substance, it draws the thread from the first living point, and continues it afterwards to the last point of life;" and consequently derives its being from a still Higher Source. Cognizance of this first principle should be taken, when considering the physiological phenomena of the natural man; and except that acknowledgment is made, much of the phenomena of disease cannot be accounted for.

We come now to the consideration of a principle which was discovered in the seventeenth century, and on which various speculations and hypotheses have arisen, respecting its influence on the fundamental changes taking place in the human system. It has received a variety of names, as nervous fluid, electro-animal magnetic power, ether, animal spirit, and vital principle — but we shall designate it the *vita-motive* power of the body, and recognize it as the principle which is the connecting link between the prima-substance and the grosser parts of the body. This *vita-motive* power is a production of the cortical substance of the brain, and, as Malpighi remarks, is carried "from the cortical glands into the *medulla oblongata*, through little channels proceeding from every separate gland;" and through the

medium of the *medulla oblongata* and *medulla spinalis*, is emitted into all the medullary fibres or origins of the nerves, runs through the most diminutive and attenuated vessels, stamina, and fibrules, and traverses and supplies with spirit power every living point and corner of the body. "The circulation of this fluid establishes a communicaton between the fibres and the vessels," and between the vessels and the blood; and by the relation existing between the vessels and the circulating fluid, constitutes the attractions and repulsions of the body, and by entering into the composition of the blood, "constitutes the essence of the life and activity" of that fluid. It is owing to the presence of this principle, that the affinity exists between the assimilated matter in the blood, and the vessels by which that matter is taken up and deposited, or between the excreting material already existing in that fluid, and the vessels by which it is evolved or separated.

Thus, in the embryo formation of the human species, the brain is the first thing recognized, and the proportion which it bears to the body, although continually decreasing, as the fœtus progresses in size, is at four months, several times larger than in the full grown man. The brain at this time, (in a fœtus of four months,) ceases in a great measure to grow or expand, and a process of thickening, or consolidation of its substance, commences, which continues up to the time of birth. Notwithstanding this cessation of growth, the size of the brain in the new-born infant, as compared with the body, is very much larger than in the child of a few years old; and the proportion of the brain in a child of a few years old, is still much larger than in the adult person; showing conclusively, the prior necessity of the brain, in its great preponderance during that period of life, when the vital powers are stimulated to their greatest activity for the supply of the wants of the increasing body, by the assimilation of the elements necessary to its consolidation and perfect development. So that first there must be a prima-sub-

stance capable of drawing from the vital system of the mother, the material for constituting a brain, for the production of the *vita-motive* power necessary for diffusion into every vesicle and minute point of the body, and through them into the circulating fluids. Secondly, the brain must be nourished and supported by the same means that every other portion of the body is; which is by assimilated foreign matter, introduced through the medium of the stomach, lungs and skin; and by means of this stimulating *vita-motive* power on the one hand, and the nourishing, reproductive power on the other, a continued action is established.

This continued action between these two fundamental principles of the body, constitutes the law of perfect motion, in all the particles of which it is composed. There is no such thing as rest in any of the materials entering into its composition. It is one perpetual round of change. By the vitalization of every part and portion of the body, through the direct subtle agency of the *vita-motive* power, the system is prepared for the reception of foreign substance, and stimulated to chemical and vital action upon what it receives. Assimilation and sanguification take place, and then, through the agency of the vital affinities, it is deposited in the needed place, whether that be in the framework of the body, in the bones, or in the hard and enduring muscle — in the lungs, or other viscera — or in the more delicate fluids; and when the nourishing and invigorating principles of whatever is taken into the body, are separated, the remainder is thrown off as useless matter. When these recuperative forces are equal — acting in harmony — perfect motion and perfect health is the consequence. Hence the influence of well developed brains especially when the cortical substance is large in proportion to the medullary, in resisting the encroachments of disease. Hence, also, the underlying principles of Motorpathy, which have developed the fact that perfect motion and

perfect health are co-existing circumstances in the body, and that by a loss of the former, a loss or the latter follows as a consequence. The philosophic remedy is the restoration of that perfect harmony of motion.

A cause is found in the *vita-motive* power for all the involuntary as well as the voluntary actions. The action of the internal viscera, the stomach, the heart, lungs, and circulating fluids, depend upon the presence of this principle. In recognizing the *vita-motive* power as the means of connection between the inner and outer man, the relation existing between mind and matter, and the influence the one has over the other, is clearly understood. The brain being the organ through which the mind manifests itself, and also the producer of the *vita-motive* power, the mind becomes an impetus to that power in diffusing it through the body. When the cerebrum is large, and the brain of a fine quality and texture, the cortical portion of it maintaining the ascendency, and the other parts of the body being harmoniously developed, the amount of motive power produced, and the impetus given to it, will be very great; the brain will be intensely active, the manifestations of the mind, both mental and physical, will be strong, the resistance to disease powerful, and health and longevity greatly increased.

Though the principle here designated the *vita-motive* power, has been acknowledged as the vital essence; yet the necessity of a reciprocal action between the two recuperative forces of the body — the *vita-motive* or propelling power supplied by the brain and the functions of the absorbent system, which furnishes material for the reparation of waste and expenditure — has not been understood. It is upon the harmonious, reciprocal action existing between these, that health depends. Destroy that balance of motion, or interrupt that harmony of action, and disease is the consequence. If this proceeds to the destruction of the affinity between the two forces, death ensues. A careful

consideration of the appearances that disease puts forth, and a collection of observations and facts from the living subject of health and disease, during many laborious years devoted to the alleviation of human suffering, have led to the discovery of these principles on which the system of Motorpathy is based.

CHAPTER II

It was a coincidence worthy of remark, that at the same time that these facts were being noted in America, and were leading to the discovery of these principles, and this new method of treatment was gradually developing itself by the experience of its adaptation to the cure of individual diseases, a system somewhat analogous sprung up in Sweden, by Ling, which now meets with many advocates in England. It would seem to indicate, that when an age is ripe for a discovery, the truth is suggested to more than one mind, and that more than one laborer is sent into the harvest. In this instance they came to different sides of the field, and the one knew not of the other's existence. Wilkinson in his late work on "The Human Body," *London edition*, speaks thus of the system:

"We turn our attention to the muscles of medicine, or to that method of cure which only lately has appeared among us, under the designation of *kinesipathy*, or the Swedish Medical Gymnastics, and which already ranks among the most important means of removing chronic symptoms of disease.

"For the modern development of artificial analytical exercise, as applied to the treatment of disease, we are indebted to Ling, the Swedish poet, whose system has now been practised with success for more than thirty years in his own country. This Ling was a stern but versatile genius, worthy the Scandinavian name — worthy of the land of Eddas, Sagas, Gustavuses, the world's best iron, and its Swedenborg. He had read in the ancient lore of his country the record of a mental and bodily prowess of uncommon virtue. The doings of kings, jarls and vikings in the olden time, when the sea rovers sallied forth with the summer, and astonished the effeminacy of the known world

with their strong arms. And the thought occurred to him, that it was possible by knowledge well directed in practice, to combine the muscles of ancient heroism with the civilization of to-day, and in the physical frames of his Swedes, to re-enact the days of Snorro and Hakon Jarl in those of the fourteenth Charles. In short, taking his cue from ancient Greece, he sought, by gymnastic exercises, to compensate for the bent backs and dwindled muscles that modern pursuits and commonplace existence have produced. He stood in the age like a kind of human Hecla, reminiscent of the valor of a thousand years, and pouring fourth a flood of incentives to his race, to emulate the strength of their sires. His verse breathes with a Homeric spirit of combat, with a delight in the good science of the strokes, as well as in the death of the foe. It has the harshness and boldness of a muscular rhyme. His harp was 'strung with bear's sinews.' But it is not with his gymnastics in general that we can meddle, but only with their medical part; we have touched on the other, because the subject is less known than it deserves to be in England, and our sign-post may direct the curious on its way.

"It is told of Ling that, when a youth, on one occasion he was weary of life, and like a bad boy he wandered slowly on a biting winter day, as thinly clad as possible, half a Swedish mile into the country, in the hope of catching a chill which would terminate his existence, without his being guilty of the immediate sin of suicide. He, however, only took a common cold in the head, which led him to his first reflections on the human frame, and the means of rendering it hardy. On another occasion, when suffering from rheumatism in the arm, he instinctively rapped the part with a ruler which he held in his hand, and found that he cured the pain; this natural experiment, it is said, was the occasion of Kinesipathy.

"This art consists in applying external motions, passive and active exercise, to the body; and in rendering these so special

as to operate on the various inward organs, or on parts of them specifically.

"Posture, friction, percussion, motion, are all made use of; and already as many as two thousand different movements have been devised for the purpose of operating upon the failing powers within. There are languages of nudges, to remind brain, liver, spleen and all, of their neglected duties. The effects produced approve the plan, and stamp it as an art and science. It is admonition, contact, exercise, pursued into details, whereby disease is literally *handled*.

"Perhaps there is no malady but tends in some way to alter the bearing, posture or general *status* of the body. In acute cases this is plain. We groan, writhe, wriggle, wince, shake, crawl, creep, dance, and so forth, with our agonies and discomforts, shewing that disease is a complete posture master, and very good sergeant, whose drill is for the purpose of relief and cure. Very small areas of disease have, corresponding to them, large movements in the system; and if we understood the movements we could by re-action play upon the parts and particles of the organs. If a special wince or twist arises primarily out of some one place, then by comprehending the twist, and producing it artificially, we get at that place exactly, were it no bigger than a pin's head. Here is precise gunnery,—hitting disease with a fine arrow. Again there are instinctive movements of the hands towards afflicted parts of our frames. We rub ourselves with organic pity, like dumb animals, where the deep flesh is ill. This is nature working for us, and shewing us the beginning of a manual science of soothing, traction, nudging, and so forth, the detail of which is *Kinesipathy*.

"We have been greatly struck with the common sense which dictated the Lingian art, and with the excellent unexpected results which flow from such simple means. Exercise is often demanded, not so much for the whole frame, as for particular organs. For instance, a sluggish liver may refuse to resume its

functions under the general stimulus of a walk. The kinesipathist exercises the liver itself; by his jerks and suggestive poking, he commands it to make bile, and sure enough the liver does make it. By a like preciseness of application, he cures sluggish bowels. He exerts the physical force of cure with the gentleness of art and science. He strengthens special muscles by adequate ingenious exercises. He cures hot heads and cold feet, by briskly rotating the feet upon the ancles, steadying the limb by grasping its lower part. And so forth. This is evidently the *ultima ratio* of treatment in chronic diseases.

"In paralytic cases, where the nervous derangement is only functional, kinesipathy is found to be an effective mode of cure. Its doctrines here, as we read it, commends itself to our acceptance. Where a power has been lost, but its potency is left, it is as though the power had never been developed. A palsied man of this kind has forgotten the art of the use of his limbs, and has to learn it afresh. He is an adult in those parts where his power lies; a baby in the paralyzed tracts. The medical gymnast undertakes to teach the latter, first how to creep, and then how to go. He commences by passive movements,— nursing, fumbling, and so stimulating the helpless large infant limb; and by degrees a little reaction against him is perceived. He then makes more extensive movements, stretching the muscles, and producing further reaction; and finally he commands the resistance of the patient, and then by his superior force slowly overcomes it; in all these processes steadily keeping in view the end, of educating the limb into self-reliance, or as we term it, sense of power. Many an old paralytic is cured by these apparently trivial means; the mind and will which had alienated themselves, are coaxed back into his arms and legs. * *

"The results which have followed this art, are so great as compared with the slightness of the causes set at work, that some have suspected a mesmeric effect from the operator to the patient. It may be so; but at any rate there is a moral cause

involved, which we think is to be taken into account in all such procedures. The patient feels that something is being done for him; that another human being is active and anxious on his behalf, and does not disdain to toil for his bodily restoration. To many a sick man this is an element of health; so that the bad pun by which I have heard Kinesipathy changed into *kindly sympathy*, conveys a serious truth. I even deem that the dumb hidden organs know the touches of a brother's hand and heart, and are organically comforted by them; for they all have feelings of their own, and spirits.

"This points to a defect in mere drug medicining; a physician writes a prescription and leaves it; he has done nothing ostensible to the sufferer, still less to the viscera and vitals of his patient; and the *rapport* between the two persons is very feeble, and by no means of that fraternal warmth which is curative wherever it is truly experienced.

"Ling's system has the merit, a great one in our eyes, of continuing practices that have existed in nearly all nations, from India to Sweden; for rubbing, shampooing, and various forms of gymnastics are almost as widely diffused as language itself. Nor until of late ages has gymnastics disappeared from formal medicine. Kinesipathy replaces it there, and in such a shape that we are emboldened to hope, from what we know of itself and its advocates, that it will never cede its place again.

"Ling's aim was nothing less than the physical education of man corresponding to the mental. This branch is deserving of an attention which it has not received. To our mind, no school ought to be without a physical inspector; if official, so much the better. In the plastic period of youth, physical defects and awkwardnesses may be corrected, which are past relief at a later time. The bodies of boys and girls ought to be developed by inspection, instruction and emulation, and especially by the universal means of dancing, fencing and the politer movements. Greek and Latin are of less importance to youth than a *corpus sanum* out of which all manifest unseemliness has been weeded."

There appears to be no intimation that Ling's theory was founded on the same principles as those on which Motorpathy is; neither that it has been particularly successful in the cure of diseases incident to WOMAN. In this field, Motorpathy has as yet won its brightest laurels. In the treatment of these diseases it not only rejects all popular supports and appliances, but pursues a course of treatment diametrically opposed in every particular to that in general use. The harsh remedies of the old school are thrown to the winds, and a system of soothing instituted in their place. Where rest has heretofore been enjoined to the complete prostration of the physical powers, under this new method, the patient is made able by active vitalization to be put upon her feet, and to go through a system of gentle exercises not only without injury, but with comfort, and greatly to her benefit. The rapid cures performed by Motorpathy on cases which had lingered for years under the old system of treatment are the test, whether that or this is founded on the truly scientific principles. "By their works ye shall know——" We are more than content to bide that test.

One reason, probably, of the silence of the advocates of Kinesipathy on this head, is, that these diseases are not so frequently met with in Sweden and England, as in this our favored land. Favored indeed it is, in everything but in the health of its inhabitants. But what with our fast way of living — the ease of commanding luxuries, and the universal indulgence in them — the habit of doing things by fits and starts, at one time crowding as much exercise and excitement into a few weeks or months, as should be taken in a whole year; at others, from the languor consequent upon over exertion, or from sheer idleness, passing months with comparatively no exercise, and thus allowing the powers of the body to sink into decay, disease has come to be a household demon in America. And especially over the loveliest and best half of humanity, over our wives and daughters, does it have a lamentable sway. If Motorpathy had no other claim to merit than that it

has displayed in exorcising disease from woman's frame, it would still be one of the great blessings of the age. But should it come to enter as a prevailing element, into the educational department, its power to bless would be past imagining.

The causes which have conspired to make woman the frail, delicate, suffering being she is, are numerous. They are principally entailed upon her by the usages of society — by her false education, which has curbed and weakened, instead of harmoniously developing her physical powers, and causing a well-balanced activity in the functions of every organ — by the false popular ideas of treatment, and, (pardon me if I say it,) by the false therapeutic agents of physicians themselves.

Rest, in a horizontal position, more or less strictly enjoined, is universally prescribed in many of her weaknesses and diseases. It is a well known physiological fact, that a muscle or tendon, if denied use, loses its elasticity, and becomes relaxed and weakened, or contracted and rigid, which in either case, unfits it to perform its natural functions. The operations of nature should never be taken out of her hands; we may aid, but should not endeavor to supersede her. Therefore the practice of keeping the patient in a recumbent position or with the hips elevated, cannot be too strongly deprecated. Let all of woman's powers be invigorated, rather than weakened. She is prone enough, without her physician's counsel, to sink under disease into a state of immobility.

An interested advocate for supporters, remarks that "every delicate lady, and in fact every female, should have a perfect and a pleasant and well-adjusted supporter at her command. That some ladies should wear them one month in a year, and others are required to wear them nearly all the time." By advice like this, too often by the physician as well as the vender, it has become a fashionable thing for ladies, if they are sick, to wear a supporter; and if not, to wear one for fear they will be. By the use of them, weakness and inaction of the bowels, spinal diseases and other difficulties are very much increased.

Suppose the strong, muscular arm should be bandaged one month from the shoulder to the wrist. Would it not be debilitated and weakened at the expiration of that time? Or suppose it had become weakened from some cause, and a physician should order it to be kept in a nicely-fitting steel case for a year, that it may gain strength. Would not every rational person denounce the direction as unwise and unnatural? It is not more so than the idea of strengthening weakened abdominal muscles by the constant wearing of a "nicely-fitting and well-adjusted supporter." Reason teaches that to strengthen a muscle, it must have use. And how is it to obtain use — motion — while continually lying in a horizontal position, or tied down by the pressure of a supporter?

Owing to the delicacy of woman's organization, the legitimate control of her brain over her body is often invaded by strong sympathetic currents from diseased organs; and giddiness, loss of memory and confusion of ideas are the consequence. The sufferer becomes unable to read or apply the mind attentively to any subject for more than a few consecutive minutes.

Her wit, vivacity, and brilliancy of intellect, gradually fade. All the powers of the mind become weakened, and sometimes she becomes almost imbecile. Fretfulness, peevishness and unkindness take the place of amiability and affection. The mother who was once all devotion and love, managing her household with cheerfulness and composure, becomes complaining, peevish and irritable. The wife changes from the ardent, loving, self-sacrificing companion, to the exacting, upbraiding and selfish invalid. Cares are unbearable, and life becomes a painful burthen.

In such cases, the physical system alone should not engross the physician's care, leaving the mind to regulate itself. For though there are cases of strong-minded persons in which this will be accomplished; yet, in a vast majority of protracted complaints, where the balance between the mental and physical powers is lost, much is gained by treatment given in direct refer-

ence to both. In some, the mental activity becomes intense, and should be reduced; and in others, it is so obtuse as to cause the whole body to languish and droop, because the natural impetus which gave it life and action is withheld, or meted out so sparingly, as to barely hold the mind and body in trembling conjunction.

The mind should be restored to its normal action, and by proper food and stimuli made to maintain its just ascendency, before the health can be fully established.*

* Many physical changes of structure may be regarded as organic insanities or spells, which only require the right word from the physician to dissipate them; and although, if they went on, they would kill by their virulence, yet are they curable by a simple impression from without. Next to the self-control of the patient, which is the top of mortal medicines, we may justly reckon this control of the doctor, who makes use of his own health and knowledge to give faith in the moments when it can be received. * *

It surely points to human agency all through disease, when we find that monomanias can be given or removed in a moment, by the suggestion of another from without; it points to a scientific theory of the influx of ideas from other men, visible and invisible, as an account of the outward supplies of life. * * * * * * * * * * *

It is suggestive of a new *personnel* in the bearing of the physician. It seems to show that there is scarcely a case in which the latter should not do something actual beside the administration of drugs; for the sick organism expects to be handled. It also proclaims to us what an artistry should be cultivated by those who practice medicine; what tact should electrify their fingers, what resolve should vertebrate their words, what cordials should drop from their mouths, what airs of reassurance should surround them, and how ease and cheerfulness should radiate from their presence as they move from bed to bed. To simplify all this to them, they must verily believe that medicine is the daughter of heaven, and that they live to be inspired and to inspire.

We do not mean that the character of the good physician should be the corrollary of any juggle, however useful for a time, or that he should cure ultimately by impressing imaginations upon his flock. We only use these as signs pointing to a truth. What the physician should be, I dare not attempt to sketch. But I see that already he is called out of the ranks as the most humane man of his time. I see that he wants the largest faith, in addition to the largest science; gentleness and sternness moulded together, as the lamb with the lion. Nor can heroism, using all the rest as a resource, be dispensed with, to the very brink of death; for while there is life there is hope.—*Wilkinson.*

If a proper balance between the mental and physical system was originally wanting, man is not a God to create what never existed. But an approximation to a balance of motion may be obtained by skill and proper management on the part of the medical adviser, and persevering effort by the patient.

Young women, by their erroneous physical as well as mental training, are often the victims of disease. Their sunken eyes, pallid cheeks, attenuated forms, and sallow skins, proclaim it. Beauty flies at its insidious approach, and happy cheerfulness is dispelled by its poisonous breath.

Erroneously educated from childhood, woman is constantly disobeying nature's laws, until sickness and suffering have become the watch-words of her life.

True it is, that all must pass away; that the present sphere of existence is not the abiding one; and that by the habits civilization has established, disease has been made the passport to that land beyond, whose portals are pierced only by the eye of faith, and from whence no tidings are received save those which fall from the tongue of prophecy. But this is no reason why sickness and suffering should be the accompaniment of life, through all its stages; or why, when constitutional habits predispose to chronic disease, the invalid should languish for months and years prostrated upon a bed, or confined in-doors.

When Motorpathic principles are understood and put in practice, no such necessity will exist. The helpless victims of the so termed incurable diseases, will not be told to gird the loins with patience and suffer on, because for them there is no help. But rather, wise physicians will buckle on their armor, and furnish them with weapons, with which they shall battle with their disease, and win the victory.

CHAPTER III.

Loss of harmonious action may be produced in a variety of ways, and may originate from internal or external causes. It may be, that what is taken into the stomach is of such a nature that chylifaction can be but imperfectly performed, and therefore the assimulation is hindered; or it may be that the quantity taken is so great as to overtax the *vita-motive* power; or to withdraw it from other portions of the system, leaving them languid and but partially vivified, that its main force may be expended upon the stomach in assisting it to free itself of the load imposed. In either case, the attractions and repulsions are impeded, and the forces thrown out of balance. Hence we find that food of an improper quality or quantity is a prolific cause of disease, and why indigestion produces such an excessive and complete derangement of the whole system.

Suppose an individual has arrived at the age of puberty, with every part of the system well developed and nicely balanced. He has been educated physiologically and psychologically, with direct reference to the laws of health and the preservation of life; no one thing is in excess; perfect, complete, harmonious action, exists in every atom which composes his frame. At that age he commences an excessive indulgence of his appetite. Food and drink are thrown into the stomach, which in quality are innutritious, because difficult of digestion, and requiring much *vita-motive* power to accomplish it; and the quantity is inordinate, making a large mass to be disposed of in some way, which, notwithstanding the large amount of vital force which the stomach calls to its aid, at the expense of other vital operations going on in the system, is but imperfectly chylified. In consequence, unassimilated matter finds its way

into the circulation. Here it remains as a foreign substance, unfit for the uses of nourishment, clogging the vessels by its presence, until it is deposited in some part of the body, where its unadaptation to the wants of the part, causes it to create irritation and engender disease, until the *vita-motive* power stimulates the lymphatics to take it up and expel it from the system. The recuperative forces being strong and vigorous, they will for a time resist the injurious effects of this undue amount of labor imposed upon them. But the retention of unassimilated matter, which is no better than poison to the body, will eventually have its influence. This may be slight at first, but the continued deposition of unhealthy material for the renewal of worn-out matter, will gradually accumulate, until every part of the system suffers from the presence of such material, and the attendant derangement. The blood, from its loaded state, cannot circulate freely. The brain not being nourished by healthy material for its renewal, its capacity for producing the *vita-motive* power is diminished, and thus there is a continued decrease of action in both forces. This constitutes a loaded state of the system favorable to the development of contagious diseases, fevers and inflammations. If the excess is more gradually entered into, it may result in a general delicacy, want of strength, and languor of body. If there be a predisposition to disease in any particular organ, the impurities will be deposited there, and the disease will manifest itself according to the particular causes which operate upon the individual, for there are no two persons situated or constituted alike. All have their own peculiar idiosyncrasies, often derived from birth, if not from the circumstances by which they have been surrounded, and their habits of adaptation to them. The cause which in one would produce dyspepsia, may develope in another scrofula, in another pulmonary disease, and so on through the whole catalogue of organic diseases.

When the balance between the two forces has been so imper-

fectly imparted to the child in embryo, as never to act in harmony, it constitutes an hereditary diathesic state of the constitution, which predisposes to certain diseases. The weakest organ of the body is usually first affected, and remains the primary seat of disease, around which often cluster innumerable secondary affections. Another fruitful cause of disease, is the breathing of impure air. As the blood is unfitted for the uses of circulation until decarbonization takes place in the lungs, where it is brought into contact with the respired air; and as decarbonization takes place but imperfectly, unless the air be pure, it shows the necessity of this element in its purity, as an aid in the support of motion. Whenever the blood becomes impure, from whatever cause, it is in so far unfitted for the nourishment of the body; and, in consequence, the harmony of action between that and the *vita-motive* is disturbed.*

* It seems as if inertia were so tied to motion, pain to pleasure, and imperfection to perfection, that they tend to run out of themselves, and to seek something beyond them to which we give the general name of health. * * That this is our proper nature is a problem admitting different solutions; but that our bodies feel disease as a grievance, admits of no doubt whatever. * * * * Through all disease we look wistfully after soundness; from the depth of incompetency aspire to strength, and long to be *well* through our little day, that duty and pleasure may not be stunted in our hands, but enjoy their legitimate proportions.

We seem to know, sentimentally, what that general health would be which we desire. To fill our places in the world and to love to fill them, are the best ends of our aspirations. To be so organized, or so minded, which you will, as to be spontaneously able and cheerful in our labors, at the same time that those labors are not only our choice, but the wants of the time. This includes the rapid direction of every muscle in the private to the public service; the bending of sense straight to the object in hand; the limitation of sensibilities to the occasion, or the running of life in the pipes of duty; and finally, the control of the all-controlling mind under a genius which is called felicity, when its works come forth with complete adaptation to the time and space which they are to fill.

Health, in short, by the old definition, (and we know of no better) is harmony in its most considerable meaning—harmony of the parts of the body with themselves—harmony of the mind with the body—and harmony of both with the circumstances and ordinances into which we are born: harmony also of the human frame with the climate that it inhabits, and with

The necessity of the *vita-motive* power to stimulate the circulating vessels — to propel the so-called vital system to healthy action, is plainly manifested in a paralyzed limb. All the sanguineous and absorbent vessels remain uninjured, and filled with

external nature in its variety. The science of health, then, is ideal physiology and psychology, and the art of healing embraces the means that may conduct us from the present or any state of unhealth to that picture in the clouds which we cannot give up if we cannot reach it—the means which may gradually make some part of our ideas real.

There is, of course a dark side obverse to health, in the existence of innumerable maladies and diseases which beset human nature; otherwise health would not have been heard of, but instead of it, existence full of the play of power, and of the power of play ; but upon our present experience as a back ground, pain, which is the writhing and restiveness of the human form away from, and against disease, sketches out with the pencils of hope and desire, the lineaments of a bright possibility. In this light we look at health from disease, which is perhaps its only point of view. For, as we said before, if that ground be left, the name of health becomes too negative, and perishes; and in its place, other substances arise, such as joy, love, activity, and all those states which are blessings irrespective of bans. In that case we do not think of state, but contemplate action ; and valetudenarianism ceasing out of mind and body, leaves us free and fearless for our business. * * * * * * *

To be well with the world of this hour, and equal to the existing situation, is a demand which is always changing, and health must be flexible to meet it. For health implies a perpetual self-adjustment of a new needle to a new pole. And thus however high we rise, the problem of health or some difficulty of being well, may be expected to recur to us. The beasts are better off, and worse. They are acclimated from the first, or if they need change of air or season, they are naturally bi-climatic. Then again the cup of their heart's blood is measured to objects, and they are drunk with no desires but those which nature prospers. Their muscles also are full of spirit and do not tear from contrariety of minds. * * In a word, their potent life burns up sickness, and makes medicine of little avail, excepting indeed in those cases where a false domestication de-naturalizes them. So far they have a superior lot, and earth is their heaven. But on the other hand, brute life and health are not enviable for us. The beasts are nature's simpletons, who are pleased with a little, and that little of the lowest order. They are well with their world, because it is so single and small. Could they have another shown them, by those other eyes which we possess, they would pant and struggle as we do to the ever new adjustment. Instead of living on the bare surface, they would dig in the mines and build up the palaces of sanity. Such is undoubtedly the cause and object of human diseases,—to carry us deeper and higher than brute health can go; or to make the health of

their appropriate fluids. The brain influence alone, is in part cut off. What is the consequence? Does the limb suffer any thing more than the loss of the command of will over it? The power to turn and move it at pleasure? Does the nourishing

soul, mind and body inseparable and co-ordinate. For this reason there is no joyous inhabitation of the earth for man, unless the inner man also be right with his world, and the social with his; or unless wholeness be fulfilled. Our maladies therefore are warnings and signs of a lost integrity, which is to be sought and found again: and where cure does not come, it is an evidence that the problem has been stated and worked on some partial ground, and that a further view and a higher sacrifice are asked. * * *

The science of private health is of individual concern, and lies in making the best of our circumstances, for the strength, improvement and enjoyment of the organism. It chooses a healthful place to live in; keeps clean the person and the house; superintends diet and clothing, and all that belongs to cheer; and aims also to keep the mind easy. In short it is the analysis and perfection of body-keeping and house-keeping. But it stops, for the most part with the front door. It gives you the best of everything, but without ensuring the goodness of the best. You can have excellent meat and wine, on this principle, if the town supplies them; good air, if the neighborhood be favorable; good drainage if there is a natural outfall. This private health is the property of the strong, the vigorous, the wealthy and the fortunate, who have the pick of circumstances, and are the favorites of the hour; but even with them it is casual and impure, not the *maximum* of the public health, but the *minimum* of the public inconvenience and disease. It is like a high hill at whose base the fever vapors curl and steam, and whose top they threaten to invade, and by subtle fears do invade, and some one or other of its inhabitants drops down ever and anon, shot by invisible arrows from beneath. That superior vigor of mankind which seems to need no tending, and to burn like fine wax without scientific trimming, is the subject of this private health, which is no system or doctrine, but a resource of carnal virtue and goodness above, and in spite of, the elements. Nature has done what she can in producing the robust individuals who belong to this class; but it is committed to ourselves to enlarge the class until it embraces everybody.

The science of public health undertakes this task, and aims to do for everybody what it seems nobody's vocation to do for himself. Private weakness and impotence is its field of operations; the want of virtue in persons is what it has to compensate. It washes the foulest faces first, strikes at the stygian neighborhoods, keeps company with publicans and sinners, and always begins where it left off, with the remaining dirtiest man. Soap and towels from the toes upwards; "he who would be clean needs only to wash his feet." Yet the problem grows up, street after street, until we find that it is the whole metropolis that is stated. In good faith, there is no such thing as private health; health is the Saxon for wholeness, and wholeness

process go on as formerly? No. Why not? Do not the sanguineous and absorbent vessels remain without obstruction, intact and connected to the sources of their supply? Why then does the limb become pale, showing a want of blood?

is the public health. * * * If the race be indeed a man, what vast differences are needed in parts and individuals, to make up his body of such various wants! The members must consent to differ, as the head differs from the feet, or the liver from the fingers. They must also consent to agree and succor, as closely and quickly as the bodily commonwealth itself. They must further know that they are bound together in common lot of health or disease, and that there is no wholeness until the entire system is well. In this light, the doctrine of the human form is a standing policy of regeneration to man, and sends out the sound to bring in the sick that their evil spread not to the frame. Here, in short, we have the doctrine of fraternity, sympathy, help, or the foundation of ethics. * * * Public health is either an autocrat, or nothing. Independence is its aversion, for it has to trace and cleanse the dependence of man upon his circumstances and his fellows. When it has driven its plowshare through a foul neighborhood, sown with salt the foundations of sin, and carried rivers of water under the new streets, it then knocks at the house-doors, from the worst to the best, and rumages privacy with a curiosity most detestable and proper. * * The business of public health is prevention, but that of private health is cure. * * The public peace, prosperity and ease, constitute an atmosphere of circumstances around the stomach, which allows our food to do us good, or causes the reverse effect. Health is like the funds, and digestion and indigestion have their daily quotations, if we could but read them. Low anxieties, and love of money, for its own sake; neglect of the divine truth, "sufficient unto the day is the evil thereof," make whole ages dyspeptic; and neglect of the republic of other men than ourselves, creates stoppage in that which should be an unanimous society. Hence the public health of the stomach embraces even these considerations; and indeed as the lower parts of its duties are fulfilled, these higher ones come out only the more prominently in their claims.

The skin is as exacting upon us as the rest of the body. A polity of healthy skins can be maintained only by vast demands upon our industry and sciences. Everything about us must be clean-skinned, or half our personal washing is wasted. The skin leads outwards by forceful channels, and will not be stopped, even at great distances, without its emanations recoiling upon the health; it allures surrounding influences inwards from equal lengths, and will not be deprived of them, or supplied with them in a malignant form, without withering or diseasing the organization.

The effects of climate and circumstances upon the skin are not less remarkable than obvious; for it sympathizes directly with the places and spaces around it, and takes its complexion from them. The inhabitants of the regions of gusty winds, have weather-beaten faces, and lines as of the tem-

Why do the muscles become soft and flabby? In short, why does it perish? Yes; why is it, except that the ever-present, all-pervading *vita-motive* power, with its own peculiar proprium of motion, is a necessary constituent to healthy vital action.

pests blown howling into their skins. Mountain races, have stony or granite features, as of the rocks abandoned to the barren air. The people of moist and marshy places look watery and lymphatic. Those where extremes of temperature prevail for long periods, are leathern and shrivelled, as though their skins had given up the contest with nature, and died upon their faces. These events show how much the skin is influenced by the circumstances about it.

It is equally certain that the surfaces of the body, represented by the skin, are the medium of contagion, which is the railway of public disease. For this organ, true to itself, offers a sympathetic plane on which the health and disease of the community also tend to universal oneness or diffusion. There is no breach of continuity on the surface of mankind, but the skin of the poor joins to that of the rich, and epidemics run without ceremony from the one to the other; only more sparse as they spot the palaces, because cleanness is more studied there.

After the stomach has taken care of nourishment, and the lungs have looked to our breath, the skin has to provide for them both in a kind of infinitessimal sense. For it supplies us with food and disburdens us of excretions; though both its aliments and rejections are for the most part invisible: it also washes itself in air and keeps itself in motion; the former by itself, the latter under the superintendence of the lungs. The skin is the theatre of influences; the other organs we have mentioned deal with more palpable stuff. There is a corresponding delicacy in the question of the public and private health of the skin.

Great, however, is the plainness, and equally great the mystery of cleanliness. It is one of those terms that will hardly be chained to a physical sense; we no sooner begin to treat it than its buds like Aaron's rod, and blossoms into morals. Frequent ablutions wash away the *sordes* of our bodies, open our pores, enable us to emanate with freedom, and with freedom to take what the atmosphere can yield us. The model and mirror of these effects is presented in our daily washings, which make us *feel clean.* This clean feeling is the basis of correct perceptions. It gives self-respect which marks us out from the things about us; makes us judicial among our associates; establishes a ring of healthy sentiment around us, and between us and other things, and enables us to discriminate between clean and unclean in whatever seeks to enter our feelings, or aspires to stay there. In short, it places a cordon of pure life around our bodies, as a troupe of angels around the bed and before the path of the faithful. Between the life thus whitely washen, and its objects, nothing intervenes to hinder immediate judgment and action, so far as the surface is concerned. The light of the sky, and the

As the loss of motion is the foundation, the starting point in the origin of disease, the primary object of the physician should be, to restore that motion. This is to be accomplished by a variety of means. It does not follow, that because there is one

vigor of the man, kiss upon the skin and cement a covenant of justice, in which every predominance is conceded to the lordly organization.

On the other hand, dirt upon the skin is not merely dirt, but dirty feeling; and the latter is no sooner set up than it travels soulwards. The skin is given, among other ends, as a vivacious sentinel to prevent the entrance into us of whatever is alien and impure. The purity of the sentinel is of the greatest value to this exercise of his functions. Dirty feeling does not know dirt when it comes, but is bribed by it, and lets it pass the barrier. Hence an unclean skin, besides adulterating the feelings, admits a material adulteration to the organs. Furthermore, by clogging the pores, it prevents the beloved dirt from escaping outwards; until at length the body, crusted over with itself, abrogates the skin functions and finds another and violent eruption in disease. For nobody can stop long in himself; he must go forth as a minister of life or death to those about him. And when he ceases to transpire health, specific sickness is conceived in the struggle; the system makes new terms between itself and nature; a part of the privileges of life is ceded, and the various maladies appear. This is the history of one class of physical evils, engendered by the neglected cleanliness, not of years alone, but of generations.

The private health of the skin subsists in the public health, private cleanliness also in public, as a man in his society. There may be excellent citizens in a debased community, and cleanly persons in a dirty town; but the surrounding influences are against them; and they are good and clean in spite of example, by mere manhood, and, as it were, miracle. The labors of cleanliness, though cheerfully undertaken, are herculean and incessant. Often, too, they are unsuccessful, for the laws of nature work in masses, and public neglect is visited, not unfrequently, upon the just as well as upon the unjust. Hence the necessity of treating these questions from the public side. A clean house in a sooty town; a well ventilated room with an adjacent swamp or church-yard; a chastened appetite with unwholesome provisions — these are the impossibilities which the prudent ones are laboring to establish in the city and in the country. It is plain however, that health has two ends — the health of the man, and the health of the people; which must be treated as one by doctors and clergy, because they are tied into one by the Great Physician. * * * And again, the skin of the circumjacent earth must be washed and dressed, as the double of our own, in order that the reservoirs of outward cleanness may be filled; and lastly, our minds in their skins, must be clean and whole, lest eruptions, worse than can come from without, should break forth from within. Such is the logic of duties, easier to say than do, which

primary cause for the developement of disease, that there can be one grand panacea, one general remedy, one particular course of treatment, which will remove all kinds or classes of difficulties, or heal every malady to which the human frame is liable. Going back to nature once more, as the guide by which, and the source from which, all our observations are to be drawn, it is found that when left alone to her own restorative measures, she does not always adopt the same course in throwing off disease. At one time the bowels are made the great evacuent by which the accumulated and poisonous matter is disposed of; at another the kidneys; and still another the skin; and at times, all these operate together. Again the "resolution of inflammation, the exudation and organization of lymph on inflamed surfaces, the process of suppuration and sloughing, the function of absorption, and the increase of absorption from pressure," are circumstances which tend to the preservation of life, and are processes dependent "on very different principles or laws of the animal economy." As one particular course is not always followed by nature, neither will one remedy alone, or one particular plan of treatment under all circumstances, be found adequate to effectually aid and assist her efforts to overcome disease.

deduces itself, by sanitary necessity from the skin. * * * I do think that loss of faith and the other inward graces is the tap-root of bodily sickness; and that fears, apathies, hatreds and self-seekings are the sowers who go forth to sow poison through our frames. * * * * The conception of public health implies the reconstruction of all the circumstances with which the organism is surrounded, upon the model of its natural and spiritual wants; and the presumption is, that many diseases and vices will die, which circumstances, and not the choice of individuals, have engendered. This result itself, however, can only run *pari passu* with the increase of private virtue; and hence, as we said before, the throne to which the whole problem perpetually refers itself, is the regeneration of man.—After any given circumstantial operation has been effected, an intractable mass of evil will still be left, which requires new circumstances of cure, originated by new physicians of good. * * * * The "best possible circumstances" mean the best possible brain and heart, sent by God to the occasion.— *Wilkinson.*

Those who would become pre-eminently useful by their skillful treatment of disease, and as the guardians of health, should take these things into consideration, and hold the mind open to the adoption of aids from every source. A perfect system of Motorpathic treatment, should refuse no assistance which may be offered in the vast field of nature or art. It should only cull such medicines or such therapeutic agents, as are subservient to the great end in view — the establishment of an equally balanced, sustained, and vigorous motion between the two great recuperative forces in every portion of the body.

It is to that part of Motorpathic treatment personally given, and which is a peculiar process of statumination and vitalization, to which is owed so much success in the cure of chronic diseases. Its influence is brought to bear immediately on the organ affected. Acting first upon the capillary vessels, it invites them to motion, and makes them ready recipients of the *vita-motive* power. It has also a powerful effect in arousing the dormant organic functions to energy of action, and by these means increases the amount of attraction and repulsion between the two vital forces of the body, and gives out an invigorating, sustaining influence, which has been obtained from no other source. Motorpathy is pre-eminently the remedy in the cure of chronic diseases, of almost every kind. In dyspepsia, increased motion of the body has been found so beneficial in promoting a more healthy action of the digestive functions, that exercise of some kind has long since been embodied among the therapeutical agents necessary to its perfect cure.

When one of the fundamental functions for the supply of motion is attacked, as in the case of digestion, the whole system suffers and sympathises in its derangement. When there is a deficient supply of vitality, every organ must be weakened, hence the prostrating effect of any disease attacking the alimentary canal, which causes material derangement in its functions. Disease then attacks, as it were, one of the seats of life, this

canal constituting that part of the animal economy from which the vitality receives its principal support.

The *vita-motive* power must be brought back to the stomach to aid in digestion, the first process for sustaining life; and in order that digestion be easily accomplished, the food taken should be light, and adapted in quantity as well as quality, to the power of digestion present in the particular case under consideration. It may be remembered, that the supply of vitality or nourishment is not according to the amount of food taken into the stomach, but according to the amount which is properly digested and assimilated, and enters into the sanguinous circulation as the great feeder of motion in the system.

As the piling together of wood has no effect in creating warmth, unless fire be brought in contact, and it is made to kindle and burn, and by its decomposition, caloric, heat is sent forth in a circle around it, so food may be piled in the stomach to no benefit, unless the *vita-motive* power be called to act upon it. And, as when a fire is feeble, shavings and small bits of wood are used to coax it to a flame, which would be smothered by throwing on large pieces, or by the use of green or incombustible materials, so when the vitality is diminished, and but a small quantity of the vivifying power can be brought to the stomach, its action should be invited by a judicious choice of food, until the vital action becomes strong enough to digest larger quantities and heavier materials. Motorpathic treatment, by calling to its aid every therapeutic agent for quickening the vitality, and causing a vigorous motion between the recuperative forces of the system, removes the cause of indigestion, and not only reinstates the stomach in its vigorous functional powers, but creates a harmony of action in all the functional powers of the body, so that motion in one part is balanced and sustained by motion in another, and the whole acts in combined harmony. It is owing to this renovating effect of Motorpathy — which makes it so potent in cases of worn-out and broken-down con-

stitutions, and in their restoration from the abuses of dissipation and self-indulgence.

In hepatitis, or liver complaint, its beneficial effects in restoring the balance of motion, is soon apparent by a clearer complexion, a more animated countenance, and by the whole appearance giving evidence of the system's being in a less loaded state from bile.

In bilious diseases, it is frequently the case, that the whole body becomes saturated with the morbid secretions of the liver, and its subtle poison insinuated into every part, deadening its sensibility, and impeding the motion of the life-currents through it. Motorpathy, by giving an impetus to these currents, arouses the system from its torpor, and by degrees enables it to throw off the superabundance of bile. At the same time, a combined motion of these fluids is induced in the liver, the seat of disease, which, in consequence of this renewed action, gives out a supply of pure and healthy bile, proportioned to the wants of the system.

In many portions of our country, particularly where intermittent fevers and bilious diseases prevail, chronic diarrhœa is very common. In these cases it is one of the evacuents which nature chooses, to rid herself from the presence of a poison, and it should be checked only by producing a more healthy secretion of bile, and by relieving the bowels from any extraneous cause of irritation, as unwholesome or indigestible food, and fermenting or stimulating drinks.

Motorpathic treatment soothes and allays the irritation of the bowels, and gradually gives them energy and tone. Its happy effects are very marked in cases of this character. Unless diarrhœa supervene to phthisis, or some other fatal malady, it can hardly fail to be brought under control by this treatment.

Scrofula is a disease universally allowed to be deeply imbedded in the nature of its victim. It takes its firm hold early in the constitution, and influences the nutrition of the infant, and

child, thus entering into the first principles of his physical nature. It constitutes one class of cases in which a balance of motion between the two vital forces, was not given in embryo, and in which especial care should be given to the physical training, to develope the powers of the body.

Wholesome and nutritious food, simply prepared, should compose the diet. Rich, heavy, and concentrated compounds should be avoided. Pure, fresh air, well ventilated sleeping apartments, and free, vigorous bodily exercise, are indispensable to the promotion of healthy physical development. When the lungs play freely in the open air, with brisk exercise to accelerate their motion, and also the motion of the vital fluids, the whole blood in the body is every few minutes successively exposed to the air, in its passage through the lungs, and its vitality thereby greatly increased.

Add to this the increased motion of the *vita-motive* power acting upon this highly vivified sanguinous fluid, and the increased energy thence given; and then, the aid given by these combined powers to the digestive and assimilating functions, in the preparing of healthy nutriment to supply the waste of the body and perfect its growth; and then again, the tonic effect of exercise on the muscles, and its power of developing their size and capability, and a faint idea will be given of the vast power which may be wielded by systematic physical training.

Childhood and youth are the seasons when this treatment can be made most effectual, in correcting a strumous diathesis. And the prevention of the development of disease to which there is a constitutional tendency, is of far more importance than the cure of the disease when contracted — as the prevention of crime is a thing more devoutly to be wished, than the correct discipline or reformation of a criminal.

CHAPTER IV.

This physical training, under God, to which the people are waking up, is to be the means by which the demon of disease will be eventually cast out of the earth. Let it enter not passively, but energetically into all our seminaries — let it be incorporated as an active principle into every institution for the young. When it shall become the decided and distinctive object of schools, not merely to educate their students in the popular branches of knowledge, but to cultivate their physical as well as mental development — to train all the powers both of body and mind, so that the body may render its capability of aid and support to the mind, then will mental research proceed with a clearness and vigor now undreamed of.

Instead of the universal neglect of the body now existing in schools, our children and youth should be taught that habits of cleanliness, attention to diet, and regular systematic exercise are indispensable; as means of preserving health, and of enabling the mental powers to be developed with vigor and promptitude. Our schools should be able to say to their patrons, "we have good air; good water; a gymnasium; facilities for bathing, and we encourage active games and amusements, as conducive to gracefulness of carriage, and energy of mind as well as body."

And they should not only be able to say this — but they should so train their pupils, as to cause them to know by experience the benefits which result from their judicious *use*. To this end studies should be alternated with exercise and amusements, as *incentives* to greater activity of mind, and as giving the *power* for more intense application.

When exercise is made attractive and enjoyed by many at a time, it produces hilarity, buoyancy of spirits, and a happy,

high-toned flow of feeling, greatly elevating the mind, at the same time that it conduces to these prompt and rapid intellectual manifestations.

If active amusements entered more into our every day life—if neighbor met neighbor on this plane of physical enjoyment, who can measure the good results which might flow to us, *children of a larger growth?* Would it not do much toward dissipating the clouds which hang like thick curtains between mind and mind? And more than all, would it not thaw out or dislodge the icebergs which the constraints of our artificial life has thrown up between heart and heart, and let loose the streams of kindly feelings, and bind us together by active human sympathies more on the model of the upper spheres?

It would at least add to the force and flexibility of our muscles; cause debility and torpor to be succeeded by a vivid circulation and a healthy action of the organs of life. It would give gaiety and animation for despondency and sadness; activity and cheerfulness for languor and irritability. In short, if carried out in all its relations and correspondences, it would straighten out the gnarled bodies and animate the palsied organs of humanity — giving uprightness, strength, vivid life to our whole being, physical, intellectual and spiritual. How de-desirable this — and how far-reaching its benefits, not only to the generation now on the stage of being, but to the countless ones which may follow. Would that all sufficiently appreciated such a course of education, and were aroused to act in accordance with their convictions! The blessings which would result to the human family are incalculable. Activity, prosperity, peace and happiness would then surge over every mountain and valley of our wide-spread land, as at the bursting of morn the sun-light revels on the bosom of ocean.

That the basis upon which education is almost universally conducted is faulty, and inadequate to the ends proposed, is witnessed by the amount of weakness and disease which prevail.

Even where the intellect has received marked attention, how seldom do we see a man who in heart or body is not dwarfed or drawn into unseemly shapes — how seldom meet the commanding brow and imposing front, which give the guarantee of strength to walk unharmed and undismayed through physical difficulties and dangers. And is not this the form in which we all personify staunch integrity, and unyielding principle, which carries us through the spiritual combat of temptations without leaving the smell of fire upon our garments?

It will doubtless be conceded without cavil, that the results to be desired as the consequence of a system of education, are upright, intellectual, accomplished and efficient members of society. But how is this to be obtained where the mental faculties are pushed to their utmost exertion while the physical powers are not only neglected and allowed to fall into decay for want of use, but, by the course pursued, some portions of the body are absolutely forced to contract, and to stultify the operations of the vital organization — that life-giving power not only to the operations of the body, but equally, if not quite so directly to those of the mind also; thus, as it were, arraying the mind against the body to undermine and destroy it.

Would it not be far more wise to train the mind, soul, and body to go hand in hand in the battle through life, each rendering the other its utmost assistance? Would not a person thus trained, with all the physical and mental powers acting harmoniously together, and aiding and invigorating each other for the conflict, accomplish far more than one with even brighter intellect, whose mental efforts were not sustained by a firm constitution and a vigorous vital organization? Would not such, when called upon to take part in the active scenes of life, be more likely to take a high-minded, judicious and efficient course? Such a course as shall tell on the happiness of those by whom they are surrounded?

We cannot all be great men —we cannot all be great women;

but by training the talents we do possess to activity and usefulness, we may all cause the brow of care and anxiety to light up with joy at our approach. We may lighten the burden which is bowing down both the soul and body of the oppressed — we may soothe the wild throbbings of the anguished heart. In short, we may do much good in the world, and strew our own path with the deathless flowers which spring up in the soil of an approving conscience.

CHAPTER V.

The advantages of Motorpathy in the treatment of scrofulous diseases, in their earlier and in many of their advanced forms, can hardly be too highly estimated. It goes to the foundation, and lays its inspiring hand upon the cause of the derangement. Time and faithful perseverance are requisite to uproot a disease so inwoven in the nature and growth as this. But much can be done in a comparatively short time, towards developing a better state of the system, and putting the constitution in the way of renovation.

Phthisis pulmonalis may be considered as the most alarming form of disease, which is developed by a scrofulous or strumous diathesis; both on account of the great tendency to this particular form of the disease, and its fatal termination when once firmly seated. Where the predisposition to tubercular deposit is strong, the disease often resists all treatment, even in its earliest stages. Hence the necessity when predisposition to consumption is known to exist, of developing the physical system, and invigorating and strengthening the constitution, by such aids as Motorpathic treatment gives. Then the vitality is kept in the ascendant, no tubercular deposit is made to combat with, and health flows on in an equable stream.

In proportion as the lungs are incapacitated to receive, or be filled with air, the body becomes weakened by the loss of its vivifying influence; and also in proportion to the tendency to tubercular deposit, and the causes which may operate to weaken the *vita-motive* power, or withhold its action. A weakening or debilitating course of treatment is not to be recommended to those who have already begun to consume away; for whatever reduces or exhausts the energies of life, causes the patient to

be made a more easy prey to disease. All the latent principles of life require to be aroused into action, nourished, guarded, protected, and husbanded in every possible way, that the patient may be better armed to protect himself against the encroachments of so mortal an enemy. Many who have died of consumption have been hastened to their end by the mistaken policy of a depleting treatment.

A class of exercises, tending to inflate the lungs, expand and develope the chest, and invigorate the powers of the body, together with such therapeutical agents as shall increase the vitality of the system and provide for its better nourishment, are the means to be chiefly relied upon in combating this disease.

The inhalation of medicated vapors has given much relief; and with other appropriate remedies it is a valuable agent in the treatment of phthisis, bronchitis and all diseases affecting the air passages. It is a matter of doubt whether a sole reliance upon inhalation is ever of material benefit.

In some cases where the use of one lobe of the lungs had been entirely destroyed by inflammation and ulceration, the patient has been so far restored by Motorpathic treatment as to be in the enjoyment of a good measure of health. It is not pretended that every case of consumption can be cured; but in the earlier stages, and where a predisposition to the disease exists, the system can be so fortified and renovated by this treatment, as to become healthy and strong, with a well developed chest, erect carriage, and greatly enhanced constitutional powers of endurance. And though many cases in more advanced stages have been cured, yet it is a treacherous disease, and the conviction that little can be done in many cases, hangs like a pall upon the most resolute effort.

Bronchitis, a disease of the air passages of the lungs, is sooner brought under the control of treatment. If unconnected with tuberculosis, there is not so depraved a state of the system

to contend with, and in most cases a cure is comparatively easily effected.

Dropsy depends upon a morbid condition of the exhalent and absorbent vessels, by which the balance between them is lost, and their functions are characterized by debility. In some constitutions this cachexia exists a long time before general infiltration takes place, and its approach is slow and insidious. — In others it comes on more suddenly. The disease is of more or less danger, according to the causes which conspire to engender it, and the part of the animal economy in which it may be located. The infiltration of a serous fluid into the cellular tissue, in which the body puts on the appearance of a general tumefaction, with softness and paleness of surface, and a loss of elasticity in the ligamentary covering known as general dropsy or anasarca; and ascites, in which the collection of fluid is principally confined to the abdomen, are the forms which have been treated Motorpathically with the most marked success. External applications which stimulate to absorption have been one of the aids called in. When dropsy has recently occurred, in persons previously of good or tolerable health and fair constitutions, their treatment has been easy and certain. But when they have occurred in persons of broken-down constitutions, and particularly where they have been occasioned by some serious visceral mischief, this treatment though often successful, I am forced in candor to admit, has also often failed of giving more than temporary relief.

Motorpathic treatment can be brought to act decisively upon insanity, that disease which vibrates between the mental and physical nature. At one time it acts upon the mental processes and warps the deductions thence drawn; at another leaping its bounds, or setting aside its machinery, it acts from physical impulse, with scarcely the semblance of mentality, causing physical excitement, increased circulation and impaired nutrition, which again re-act upon the mind, and cause more settled

aberrations. This action and re-action may continue for an indefinite period, and wear out both body and mind. This sometimes occurs in diseases of the liver, spine and stomach. The brain sympathises with the diseased organ, and insane manifestations of one or more of the organs of the mind, ensues, according to the part of the brain most affected.

Insanity, as it stands developed before the practitioner, whatever may have been its cause, whether physical or moral, is a disease both of body and mind, and he who would successfully treat it, must adapt his remedial agents to both. By humoring the caprices of the insane, as far as practicable, and teaching them self-respect, by bringing their good points forward and making them subjects of contemplation, at the same time, by kindness, gentleness and consideration, gaining their confidence, mental discipline can be gradually brought to bear on the subjects of aberration; and as the physical obstructions are removed, correct modes of thinking can be established, until as the body becomes sound, the mind becomes perfectly sane on every subject. That form of insanity in which the sufferer is not likely to do violence to himself or others, and cases of partial aberration of intellect, experience has testified, can be permanently cured by Motorpathic treatment.

Many persons who apparently possess good muscular systems, suffer from debility and weakness or irritability of the nerves, and are unable to take much exercise without fatigue. It is not so much a matter of surprise to see others of a frail personal appearance, or who possess fine or delicate organizations, suffering from nervous excitability. In both cases these manifestations are owing to a loss of harmony in the motion, or the attractions and repulsions between the two acting forces of the body, the nervous and sanguineous, in which the nervous power which should support the activity of the muscles, is expended in nervous excitation. Some nervous systems become so extremely sensitive, that noise of any kind is disagreeable. The sound

of voices in conversation, and the moving of paper is extremely annoying, and even the music of nocturnal insects, and the rustling of the leaves on the trees, is so irritating to their acute sensibilities, as to deprive them of rest. Nervous diseases assume so many phases and peculiarities, resulting from the set of nerves affected, and the temperaments and idiosyncrasies of the persons in whom they are manifested, that it would be unjust to charge an individual who is suffering in such particulars, with feigning it all. In many cases the unhappy sufferer can no more banish this irritation, than he can refrain from realizing the pain from violent headache. The nerve conveying impressions to either of the senses, may become so affected as not to bear without pain its natural stimulus. The optic nerve, for instance, is often so sensitive that it cannot endure the light. The sense of touch becomes so acute in some persons, that they cannot wear flannel or cotton goods, unless of fine material, next the skin. They feel as though the nervous filaments distributed to the surface, were elongated and continually waving back and forth over the skin, producing a most disagreeable and annoying sensation.

These aberrations of the nervous power, are frequently met in chronic disease of some of the viscera, and when dependent upon such causes, it is useless to attempt the establishment of a healthy nervous circulation, except as the organic disease is remedied.

CHAPTER VI.

Persons habituated to much study, and to severe mental labor, consume much of the nervous stimuli in the brain, leaving other parts of the system to suffer and grow languid. This absorption and loss is first felt in the nervous system; hence the nervous excitability of artists, of persons engaged in literary pursuits, and of those subjected to a long course of mental excitement, particularly if it has been of such a nature, as to deprive them of out-door exercise. Persons engaged in performing a single round of duties, without change of scene or action, having nothing to divert the attention from themselves, often become diseased through the influence of the imagination. * A

* What then is the public health of the heart? We do not now speak of that which allows us to make blood, further than to say, that the public health of the stomach lies at the foundation of the rest, and that bread and wine require to be heartily conceded by the community to its members, on the principle that the laborer is worthy of his hire. It does our hearts good to eat the bread of toil, because it comes charged with the votes of God and man. But we now canvass the heart in its popular and living sense, in which there are three points to be noticed, all bearing upon the question of happiness, that river on which health with its white streamers floats. A man is healthy in this sense: 1. When his heart is in his work. 2. When the relations of the heart are carried out for him. 3. When there is an atmosphere of cordiality about him, supplying the individual affections from the social, as the lungs are supplied from the air, or the thought of the writer from his age. These three things are one in the proposition, that the man shall exist *con amore*. * * * * * *

I. A man's heart is the muscle of his muscles, the lion of his strength. But muscles work together by balances and co-operations; in a dance for instance, there is a marvellous association and change of powers to make the rythm which answers to the music and unity of the soul. If a muscle or a fibre in one leg be out of tune, it will either be torn, or make a limp of the dance. And when the main muscle of all stands out, and will not enter the quadrille, as in ill-assorted tasks, the fire of industry expires, and legs and arms move languidly enough. The joint of joints is out of joint; and the inferior limbs are but crutches on which paintul duty carries

pain, from some slight disturbance in the system, is felt in some particular place. An endeavor is made to trace out the cause, and by continually thinking about the pain, and wondering what will be its results, and what will be the best remedy for its cure,

the cripple about. On the contrary, in happy moments, when the man and his work are at one, each muscle comes parallel with the heart, true to its rank, file and moment, and the strokes of the man are constant and imaginative as his heart beats. Heart and hand then grasp the same thing, and are working in united pulsations. So much for the first requisite of carrying out the bosom, namely, that the man's heart shall be in his work.

II. The happy carrying out the heart's relations. Home, friends, children, country, are the immediate world of the heart: and when its love can reckon them over as its own, its every beat against the breast is answered from without, and the heart eddies through the society in widening concentric circulations. The blood is made under the auspices of feelings which are the sweetest enjoyments and the dearest bonds, and the body is tinctured with a stately fire, larger than its individual life. On the contrary, where there is no issue for the feelings, or no proper objects to love, the breast is shut, and probably the senses absorb the soul, and carry it out to death through their vicious doors. The disappointments of the heart may either break it, or wither up countenance and frame, showing the picture of a man whose blood carries no live motives in its current. Moral freedom is the formula of this kind of health, which imports that the walls of nature and circumstance, — of heart, ribs manners and laws, shall be no hindrances to the structural affections of mankind. * * * * * *

III. The supply of heartiness to the heart from without. Man is a being who lives forever upon grounds, forever breathes atmospheres, sees suns, is gladdened by light and heat, chafed by electricities, and pulled by magnetisms. No wonder; for all forms are Pan-anthropal. But the planet which is ordered to accompany him forever, puts off its exuviae at every stage, and shows a fresh area or surface. The heart-man does not live on mineral, but on social grounds, breathes not airs but thoughts, is warmed by blood heat, or affection, and drawn by living magnetism, which is love. And this set of circumstances is a true universe which environs us, and whence we get life *ab extra*, as we get nature from the world. According to the constitution then of the social world, is the supply of the air, sunshine and waters of our existence, and we can no more live out of the one world than out of the other. As we have all from nature, being nature's subjects, so we have all from life as we are the subjects of life; ourselves alone being free, a germ of manhood plunged through and into all things, to grow through, and to outgrow the more limited planets. When man is all in all in the secondary sense, he will be in the image and likeness of God, who is all in all in the primary. The fitness of society to every man, is the condition of this last demand of the heart for health. It is a mad claim: worse perhaps than that of those sanitary reformers who would grasp the winds

so much of the mind's force is thrown upon it, as to cause a derangement in the motion of the fluids which support the part, and in the end, the very disease is established, which at first existed only in imagination.

Many who are suffering from local disease and nervous sympathy, increase their sufferings by dwelling upon their bad feelings. Accustomed to the same room and the same surround-

and wash them clean, sweeten Leeds, and purify Sierra Leone, abolish ague or typhus from the rural districts, or drunkenness from all classes. We believe, however, that it is the same problem as theirs, but stated for a very exacting organ, the heart.

How shall any of this be secured? If we cannot manage common nature and lead it as health into our dwellings, how can we sweeten this vast and terrible life, which gives and takes our moral diseases, and whistles its comedies through our ruined affections; which accepts the pollutions of bad hearts, and the wail of broken ones, and mixes them in its columns to press us more heavily into the kingdom of pain? All that we can say in reply is, that the heart must deserve its universe before it gets it; the present world is the fatal logic of its diseases; the other, which we have described, must be the logic of its healths. * * * * But in the mean time we are sure of one thing, — that man must work at his post, and not desert it, if he is to find health for his heart. Want fools us, unless we drive it through our daily works. Present circumstance is the top of desert, and the means of happiness; and it is in the reformation of our own fields, and no others, that our future is to come. The statesman does not emigrate to carry out his plans. So in like manner, it is not new but old industry that is to become attractive, by a new heart given by heaven during fair toil: it is not altered social relations that will make us contented; but a better love in those which exist; and it is not a new world of men that we expect, but a conversion of the old to the types of the commandments. The heart, as we have stated it, prophesies how newly, under these circumstances, all things will appear. * * * * * * * * * *

Under all these means, co-working for good, shall not the body be redeemed, and evil begin to lose the footing that sickness gives it? By heaven's law the sick have claims which the healthy have not, and there is more joy over one man cured, than over ninety and nine who are sound. This is a test of every society — how it speeds, or how it lags, in administering to its sick. They are the weakest parts of our common body, and care and thought turn to them with longings that are the flesh of the physician's heart. And the more that are healed, the more concentrate is the love upon those who suffer still; so that at length the world's whole skill and tenderness shall surround with arts and healing tears the bed of the last sick man.— *Wilkinson.*

ings, month after month, and year after year, there is nothing to divert the mind from itself or the body. Every new pain or symptom is noted, compared with previous ones, and its prospective danger anticipated. It is a difficult matter, under such circumstances, for the person to recover while surrounded by the same associations. The mind requires medical aid as well as the body, and the fact is proved by universal experience, that mental derangements, weaknesses and obliquities, cannot be so successfully treated, while surrounded by the associations in which they were contracted. Hence the benefit accruing to those who are suffering from chronic complaints, by leaving home and all its associations, and travelling — coming in contact with new scenes, or forming new associations — anything, which breaks through the settled monotony of habit, and gives new ideas, and a new direction to thought. The more complete the change of mental and bodily habitudes the better — and the more pleasing the surroundings of the new home or circumstances, the more beneficial the results — though a change for the worse, is better than no change at all.

The influence of fine scenery, mountain air, rural drives and rambles — the coming back to our early love of nature, which is inherent in every bosom, and sways all hearts with more or less power, — is of itself a panacea for many an ill. Water-cures and institutions for the sick on this principle alone, are of great benefit — particularly where the location is favorable, the scenery pleasing, or grand, with an extended range of new objects at command to gratify the curiosity.

There are those possessing every other advantage, where particular pains are taken to divert the mind with amusements; and where, instead of thinking about pains and aches, and the probability of dragging out a life of suffering and helplessness, a speedy and certain recovery to comfortable, if not firm health, can be contemplated, and the pleasure dwelt upon of again entering upon the duties and enjoyments of life.

Neuralgia in the head, or nervous headache, is a disease of very common occurrence, and one which often bids defiance to the remedies prescribed. Neuralgia facialis — tic doloreux, or pain in the face and teeth — is a very similar affection to the above, the only difference being in the set of nerves attacked. Its originating cause, like that of the former, is a deficiency of the volatile fluid which supports the nerves, and through them keeps up the strength and tone of the system, and prevents it from sinking into disease. But when the system is laboring under a diminution of this principle, it is peculiarly predisposed to disease, and any trifling circumstance, such as trouble of mind, perplexity in business, a slight cold, or the extremity of a nerve being exposed to the air, is sufficient to produce pain of the nervous kind, either in the head, face, or teeth.

As the nerves traverse and intersect every portion of the body, any part is subject to neuralgic pain. When the nerves of the heart and blood-vessels are less plentifully supplied with the nervous fluids, they are peculiarly liable to be fastened upon by disease, and the unhappy patient may be subject to paroxysms of violent palpitation of the heart, succeeded sometimes by severe spasms, and great prostration of strength, a violent beating of the large arteries, and uneven circulation. The lungs often sympathise in the paroxysms, producing great difficulty in breathing. All this is at last succeeded by a diminution of the volatile fluid throughout the whole system, or general debility.

Some cases of neuralgia have not readily yielded to Motorpathic treatment, requiring a long time for their perfect restoration. But in the majority, relief is immediately given by it, and a few weeks' perseverance effects a cure.

Motorpathy has been thoroughly tested in the treatment of paralysis, and its happy results in the restoration of feeling and motion to parts paralyzed, has exceeded the most sanguine expectations.

A few cases of epilepsy have been treated by it, and in those it was perfectly successful. But the number has been too limited to say much from experience of its efficacy in this variety. But in hysteria, convulsions from nervous irritation, and that peculiar kind of convulsions attendant upon spinal diseases, it has been very successful, large numbers having been treated by it to entire satisfaction.

The spinal cord being the great avenue through which the *vita-motive* power is carried for distribution to the various portions of the body, any obstruction to its free passage is of great moment. The consequences resulting from a trifling injury to this bundle of nervous fibres are fearful to witness.

For protection from accident, this medula spinalis is enclosed in the bony cavity of the spinal column. Thirty-one pairs of nerves are given out in its course, and nine pairs of nerves issue from the medula oblongata, or lower part of the brain which intersect, in almost innumerable points, the spinal nerves; the most remarkable of which is the intercostal or great sympathetic nerve, which is formed from the fifth and sixth pair of nerves, and descends from the brain close to the spine, and receives branches from almost all the vertebral nerves, and forms many ganglions in its course through the thorax and abdomen, which send off an infinite number of branches to the viscera in those cavities.

The other nerves from the medula oblongata, send off again almost innumerable branches, which spread and intersect themselves through every part of the body, penetrating the bones, and spreading themselves like delicate tissue-work through most of the internal organs.

The spinal nerves are particularly liable to obstructions from pressure, from inflammations of their ligaments, from contractions of muscles, and from various other causes. And when looked upon in their true light as the conveyers of the propel-

ing life-power, we cease to wonder that the body is so prostrated at apparently trifling diseases attacking the spine.

When an organ is diseased, it frequently happens that the principal nerves which communicate with it, are tender, giving pain on pressure. This is more particularly observable where the nerve enters the spine. It may proceed, in the first place, from an inflammation or morbid excitement of the organ, which is communicated to the nerve; or it may proceed from an irritation of the membranes of the spine and nerve, which intercepts the free passage of the *vita-motive* power from the spine to the organ; when, as a natural consequence, the organ becomes enfeebled, and disease follows.

In all cases of genuine dyspepsia and chronic inflammation of the stomach, this tenderness of the nerve, where it enters the spine opposite the stomach, is observable.

The tenderness and pain about the back, which always exist with female diseases, is traceable to the same cause; the disease in the organ sometimes occasioning an irritation of the spine, and at others an irritation of the spine is the cause of the organ's becoming diseased. This shows the intimate connection between that class of diseases and the nervous system. Such cases may not improperly be called a connection of spinal and organic disease.

CHAPTER VII.

It is presumed there is no class of disease which baffles the skill of the medical faculty like those of a spinal origin. When a patient complains of heat, irritation, weakness, pain, or numbness about the back, or when there is any tenderness felt on pressing the vertebra or joints of the spine, the usual remedies which are resorted to — we had almost said the only ones — are plasters, tartar emetic sores, mercurial ointments, liniments, lotions, blisters, issues, and seatons. If these means fail to raise a counter irritation, sufficient to remedy their own weakening effects, — which unhappily is seldom the case, — they prove an incalculable detriment to the patient, by laying a foundation for the worst nervous diseases, dyspepsia, liver complaint, consumption or spinal curvatures.

Spinal irritation often produces weakness of the lungs, coughs, shortness of breath, pain in the side or stomach, flatulency, indigestion, dyspepsia, costiveness, female weakness, prostration of strength, irritability of the nervous system, vapors or low spirits, mania, &c. Sometimes one class of these symptoms, and at others almost the whole combined, are but simply the effects of spinal irritation. And often — far oftener than is ever dreamed of by sufferer or physician, — are persons harrassed by these secondary diseases, from month to month, and year to year, constantly taking medicine, which, if it does not injure them, at best does little or no good, because directed to an effect, not to the removal of the cause which produces all these difficulties.

A patient with a spinal disease or weakness should be placed under a course of treatment principally directed to the spine it-

self, with such minor alterations as are suited to the peculiar idiosyncrasy of the individual. This never fails to remove the irritation, relieve the heat and pain, and produce elasticity and health in the spinal nerves and muscles, and the patient speedily recovers from all the threatened evils and diseases which the symptoms had indicated.

As well might we shoot at a shadow, in the hope of killing the animal which gave it, as to direct our remedial agents to these effects, or shadows as it were, cast over the system from the original disease or cause. However dark these shadows may be, we must aim something at the cause itself, which shall destroy it, before we can disperse them.

The success of Motorpathic treatment in curing diseases of the spine, including spinal curvatures in their earlier and medium stages, whether lateral, posterior, or anterior, is unquestioned. It is not pretended that those enormous curvatures and deformities, which are sometimes seen, can be restored to their original form; but in such cases the pain is relieved, a healthy action of the organs is promoted, and the muscles and tendons are strengthened so that the health becomes good; and at the same time the form is greatly improved. In many children, deformities are called "rickets," when they are purely spinal and easily cured.

This treatment has been very successful in restoring the use of limbs and the elasticity of contracted muscles. Some remarkable cases have been treated by it, and many have been made to walk, whom, it was supposed, would be helpless for life.

It has the happiest of effects upon rheumatism and gout; allaying the inflammation as by magic, and making the parts supple and healthy.

Spinal diseases are fast increasing, and thousands of our young people are under their influence without even suspecting the difficulty. We fear too many are treated for the effects,

rather than the cause of disease. Parents should pay strict attention to their children's habits in standing, sitting, and walking, and see that they favor no one point. The spinal column should be frequently examined, to see if it is upright and free from any enlargement or the indentation of any of the vertabræ. The hips and shoulders should be also examined and compared, to see if they are equal as to height and thickness. A timely attention to these suggestions may save life and much suffering.

Irritation, soreness, and pain about the spinal column, have sometimes been measurably relieved by phlogistic treatment; but to apply local irritants for the purpose of removing spinal curvatures is preposterous.

All cases of curvatures are attended with contractions of some of the muscles which support the spine, and as a means for lessening those contractions, and relieving the spinal nerves from the pressure which, in consequence of the curvature, the weight of the body is continually pressing upon them, a spring elevator, constructed in such a manner that it rests upon the hips, with arm-pieces slightly raising the arms, so that the weight of the body is transferred from the spinal column to the hips has proved of great service. This is worn a few hours in a day as a portion of the treatment; but as elasticity and strength of muscles depend on *use*, it is vain to think of reducing their contractions, without providing for their free flexions in every conceivable manner. This is to be done by various gymnastic and other exercises, by the application of galvanism, by the Motor-pathic use of water, and by all the aids for the establishment of *motion* and *use*, which can be brought to bear in the individual case.

Some curved spines could be straightened with the elevator alone, but it would cause uneasiness, and render the patient unhealthy and languid. A continued stretch of the muscles in one way, or one set of muscles without rest, or the exercise of other muscles to relieve them, produces a diseased action, which

destroys their tone and elasticity. It is only by a judicious course of exercise, which brings all the muscles of the body into action, that the depressed portions will fill out, and the whole form expand and assume that compact roundness of contour, and elasticity of motion, which gives the air of grace, suppleness and strength, that we observe in healthy persons of a perfect form.

As well might the musician expect to find the chords of his instrument in harmony and tune, after being left for months screwed up to their utmost strength, as a physician expect to find a healthy tone and elasticity in the muscles of his patient, after having been stretched for months without exercise or variation. Such a course, to say the least, is of equivocal benefit. When the elevator is removed, the muscles will relax; and for the want of strength and energy, they allow the spine to gradually assume its former curved position. But when the spine is straightened by the use of a due quantity of such exercises as tend to develope the strength, size, and activity of the muscles which are connected with, and tend to support it, giving them a harmonious and elastic action — it is impossible for it again to relapse into a curved position, if the body has healthful exercise, unless some accident should occur in after life.

CHAPTER VIII.

Hysteria is one of the common forms of nervous disease, and of all the sympathetic affections, is one of the most aggravating and distressing. It completely unfits its victim for every enjoyment of life and for every participation in its duties. It might almost be said to free her from responsibilities, for her mind is often so affected as to make her wholly unconscious of what she is doing. Perhaps no one thing that has ever afflicted the sex, has been the means of heaping upon her such an amount of ridicule and contumely as hysteria; or has so robbed her of the sympathy of her own and the opposite sex. Seized in one of the distressing paroxysms of her malady, she declares that she is dying, and because she does this, time after time, and year after year, and still lives on, apparently no nearer to her end than at her first attack, her disease becomes a by-word and a jest. Her peculiarities are unkindly dealt with, and sympathy for her sufferings is withdrawn. Even her physician will sometimes stand by and witness her difficult respiration and screams of terror, with an ironic smile upon his countenance, and say, "there is nothing the matter; she feigns it all." In some instances, it may be the case that many of the fits are feigned. But admitting this to be the fact, the cause is none the more revealed, for there must be a something lying back somewhere, which has deranged her system, and weakened her mind; for no person with a healthy body and sound mind can ever feign disease or death, for the sake of sympathy.

Woman has been misunderstood — she has been called a mysterious being, because, in one hour, excitement would carry her to the very climax of manifested joy and delight, and in the next, when re-action had taken place, she was sunk in deep de-

pression and melancholy. True, woman is mysterious in her spiritual nature — in common with all humanity. But disease renders her so only because its operations are not understood. Medicine has been given her in vain, and sympathy, either bestowed or withheld, has alike failed to mitigate her sufferings.

But, that she should be so censured and misjudged by those from whom she expects advice and assistance, is doing violence to her nature. Again, it is said "if she would only get up and exercise she would be well. She cannot expect health while she lies in bed, or indulges herself in the luxurious indolence of a rocking chair." This may be true under certain circumstances; but it is also true, that she cannot take much exercise of any kind while suffering from disease. Neither can she subdue her nervousness, calm her feverish excitement, refrain from the hysteric sob or indefinable dread of death, control the spasmodic movements, withhold the passionate exclamation, or keep her mind undisturbed by the petty annoyances around her, while she is suffering from some material derangement of the functions of life.

The true cause of all this physical suffering, this derangement of the whole system, must be sought out, and the proper remedy applied. The question arises, what is that remedy that strikes at the root of woman's diseases, and removes the cause?

This as we have said before is found, and we think only found, in Motorpathy.

By its vivifying powers, the causes of sterility are also removed. If the vitality of the would-be parent is exhausted by excess, or by the debilitating effects of luxurious living, let not offspring be hoped for, until the habits are changed and a thorough renovation is effected. It is a law of nature that unhealthy or shriveled seed shall not be vivified and take root in any soil, however rich and fertile; nor, on the other hand, shall good seed take root in a soil parched with heat or chilled with cold, or filled, to the exclusion of the nobler products, with the weeds of disease.

Let the weeds be cast forth, and the soil rendered fertile by the unimpeded motion of the life-currents from brain and heart, and the seed may be expected to germinate, and the plant not only to spring forth, but to bloom under the parental eye, and shed the sweetest of fragrance upon the parental heart.

Perhaps, of all desires, that of maternity is the strongest with woman. It is the one thing round which all her hopes hover. She looks upon maternity as her crowning charm, as the amulet which, when possessed, shall bind to her with more than fairy spells, her husband's heart; and more than all, she looks upon a child as a constant source of ever new and ever deepening delight. No wonder that the heart, clinging so fondly around this object, and as years roll on, with an ever-increasing desire, should sometimes sicken with hope deferred, and grow unhappy and desponding. Much charity should be felt for the woman who looks upon her life as a barren waste, without verdure or bloom, and on whose rough declivities no vine clambers in beauty, hiding the imperfections beneath.

To many, time after time, the promise of maternity is given, and fond hopes brighten, which are never to be realized, and which leave the heart all the darker in the disappointment which they occasion.

In most cases of this kind, local debility is the primary if not the sole cause; and a course of exercises, taken with reference to supplying this defect, imparts energy to the innate powers, and causes the vital forces to unite in supplying the increasing demand upon the system, during the whole period designed by nature for it to continue with perfect health and safety both to mother and child.

CHAPTER IX.

It is too often, that the sick or ailing are indisposed to exertion of any kind. They have given themselves up to listlessness and inactivity. While they remain in this condition their case is almost hopeless. They require to compel themselves to resist this torpor by regularly and actively employing what bodily powers they do possess; and calisthenic and gymnastic exercises are indispensable to the full development of them.

Horace Mann, in speaking of the gymnasium, says: —

"It requires indeed no very strong imagination to see the horrid forms of the diseases themselves, as they are exorcised and driven from the bodies which were once their victims, and are compelled to seek some new tenement. Those prodigious leaps over the vaulting horse, how they kick hereditary gout out of the toes! Those swift somersets, with their quick and deep breathings, are ejecting bronchitis, asthma and phthisic from the throat and lungs. On yonder pendant rope, consumption is hung up like a malefactor, as it is. Legions of devils are impaled on those parallel bars. Dyspepsia lost hold of her victim when he mounted the flying horse, and has never since been able to regain her throne, and live by gnawing the vitals. There goes a flock of nervous distempers, headaches and tic-doloreux and St. Anthony's fire; there they fly out of the window, seeking some stall-fed alderman, or fat millionaire, or aristocratic old lady. Rheumatism and cramps and spasms sit coiled up and chattering in the corners of the room, like satanic imps, as they are; the strong muscles of the athletic having shaken them off, as the lion shakes the dew-drops from his mane. Jaundice flies away to yellow the cheeks and blear the eyes of my fair young lady, reclining on ottomans in her parlor. The balancing pole

shakes lumbago out of the back, and kinks out of the femoral muscles, and stitches out of the side. Pleurisy and apoplexy and death hover round; they look into the windows of this hall, but finding brain and lungs and heart defiant of their power, they go away in quest of some lazy cit, some guzzling drone, or some bloated epicure at his late supper, to fasten their fatal fangs upon him. In the mean time the rose blooms again on the pale cheek of the gymnast: his shrivelled skin is filled out, and his non-elastic muscles and bones rejoice anew in the vigor and buoyancy of youth. A place like this ought to be named the Palace of Health."

Baths not taken on Motorpathic principles, or merely for the object of cleanliness, are comparatively of little use to the sick; and when many are taken in a day, are directly injurious. The object kept in view in the taking of baths medically, should be their tonic effect, which results from the impetus they give to motion in the system. For this reason a cold bath should not be taken without first producing action in the system sufficient to determine the circulation to the surface. After a bath, brisk exercise should again be taken to produce the desired reaction and a glow of warmth. When this principle of action and reaction is not recognized in the use of cold baths, there is danger of chilling the circulation, or of occasioning congestion of some internal organ, by driving the fluids forcibly from the surface and neglecting to propel them back again by vigorous reaction. The beneficial effect of baths judiciously taken with this Motorpathic object in view, can hardly be too highly estimated.

In speaking of this system of treatment, it would be impossible to enumerate and explain all the different modes and means used, to vivify and make active every part of the body; and not only to establish a balance of motion in the system as a whole — but to produce a vigorous action in every organ and gland — in every part and point of the body. Suffice it to

say that every therapeutic agent is chosen with direct reference to its capability of increasing, producing or continuing action; whether it be water, electricity, exercise, medicine, or any other means. The test of choice is its availability to this one end — the establishment of motion. Among these therapeutic agents, that part of Motorpathic treatment given personally, which is a process of statuminating vitalization, stands at the head. Diet, the use of water, magnetism, dry-cupping, various modes of exercise, and medication by internal or external application, may be resorted to, when the occasion demands, as aids to a more speedy realization of the object proposed.

The following extract from Wilkinson on the Water-Cure Treatment, will close our remarks on these subjects, not because we have nothing more to say upon them, but because it suits our mood to let the disinterested speak where we *can* be silent.

"Hydropathy is not medicinal but hygienic, and operates by stimulating or depressing the natural processes of the system. Fluid, either in the shape of vapor or water, exists every where in the active organism; whatever part was dry, would be also dead. And temperature accompanies the frame in the fluids as vehicles. Now the water-cure is allied to the natural moisture every where, and applies itself specially to the universal skin system. Whatever relief can be obtained for suffering, by means of the perspirations, is carried to the greatest degree by those parts of the water treatment which so powerfully favor perspiration.

"Whatever benefit can come from the tone which cold water so instantaneously arouses, is heightened in the plunge bath, the wet sheet, and the douche. Whatever calmness and coolness can do for the irritations and heats of the body, is brought about in an extraordinary degree by the cold quietude of the sitz bath. In short, the water-cure is the exaggeration of the hygienic processes, until they come to be powerful agents for changing mor-

bid conditions. There is nothing like the action of specific medicines in this method of healing; for though the actions and reactions of the body are quickened and strengthened, they remain true to themselves, and assume no toxicological phase. Water is not a poison any more than alcohol, though both of them stimulate and depress to an alarming degree, if their use is abused.

"It is hardly necessary to enter the lists in defence of water-cure: the public has derived from it so much benefit, and withal has acquired so much knowledge of the subject, and caution in the knowledge, that the art and science of PREISSNITZ may be considered as established things. The water-cure takes a capital stand among the bases of a common sense hygiene, and while fountains bubble and rivers run, it will not be abandoned by those who love the welfare of their bodies.

"Though hydropathy be not medical in the drug sense, yet it is impossible to say without experiment what number of diseases it can cure.

"We have no certain discrimination of those maladies which arise from stoppage of the natural processes, or from over or under stimulation of the frame. And although every loss of the balance of health depends upon defect of the whole organism, which is too weak to protect itself against circumstances, yet the symptoms of that loss may be combated by circumstantial means. * * * * * For the curation of present ills, the water treatment is often singularly prompt and apt, and as we said just now, experience alone can show how wide, or how limited, its powers in this kind are.

"We incline to consider *energizing* as the formula under which its effects come. Of course we are now speaking of the *cold* water cure; for the formula of the hot is the very reverse. It is true that the application of cold produces by reaction, glow and heat, but this is an energetic glow, and its perspirations break out with force. On the other hand, the warm bath leaves

a sense of coldness, and its sweats are languid and profuse ; the chilliness that is in them proves that they trickle out of the weakness of the containing parts. The energizing of the cold treatment proves itself in two ways — firstly by bracing the body itself ; and secondly, by bracing, that is to say, increasing in power and quantity the secretions. Both these effects depend upon reaction ; whence, if the energies be not excited depression is the result ; and of this latter state, which is desirable where excitement already exists, the water-cure doctors have made great use. The drinking of cold water in considerable quantities, operates upon the internal organs somewhat as douches and wet sheets upon the skin ; but with this difference, that the viscera are more constant in their reactions, and under the direction of life, are more able to recover their tone than the skin.

" The water-cure is invaluable for those persons who are the slaves of long habits of ease and indulgence, and whose constitutions are breaking down from the sheer repetition of these imprudent courses. They go to Malvern, and the axe is laid to the root of their tree of evils. Their impossibilities are made possible for them by the rigorous physician, who endures no remonstrances in his house. In an hour they throw down the accumulated baggage of years, and determine to do penance for having carried it so long. Early hours, long walks, long forgotten beauties of nature, re-acquaintance with the crystal springs whose Naiads had been neglected for " old port," sweet sleep hours before midnight, and the sense that they are clean human beings, or on the way to such,— all these means carry health to the men who are jaded with business or pleasure, but not yet struck for death. The cold water is the central mortification of the flesh ; it has caught them buried in care or luxuriousness, and like the " cold pig " which their school-fellows once emptied over them in their boyish beds, it makes them start to their feet, and touch the ground of realities once more. We attribute much

of the water power to the frigid morality which it inculcates; to the shock which it gives to the dreaming man, and his lazy organs. For it tells him very plainly that there is to be no comfort in bed or board, but that warmth must be moral and come out of work.

"But if this be so, then the capacity which the body possesses, to be shocked into its functions, will depend upon the resources of *morale* in the patient, or in a word, upon the capabilities of his faith. All that I have seen or read of the water-cure, strengthens me in this conviction. It appears to me that humanly speaking, there is a certain amount of life and reaction in the upper parts of every man, which may be drawn upon as occasion requires. How much there is, we have probably but little idea; for each means of calling it down, each syphon that we put into the reservoir, only runs its own kind of life. The quantity of this fluid spirit is therefore practically limited enough, though perchance other means might open a new vein when the old sources dry. But so it is with the water-cure; it taps the life and *morale* in its own direction, and obtains wonderful supplies."

CHAPTER X.

In tracing the history of woman in the early Asiatic and European nations, we find her passing most of her time in the open air — in the care of flocks — in the gathering of fruits — and in assisting in the lighter portions of husbandry. Her dwelling was a tent or a house which admitted the air freely, being without doors or windows, and the storm and cold beating in at all the corners and crevices. Horses and carriages were things almost unknown. She performed her journeys and her frequent religious pilgrimages, through countries or through provinces, whether of a few miles or of many, by the unassisted aid of her native locomotive powers.

What was the effect of all this exposure and hardship? Did she droop and die before half the years allotted to her species were numbered? On the contrary, it was a period of her particular longevity. Did she suffer from colds and inflammations on entering womanhood — that time, from some exposure in which, so many at the present day date their ill health? Colds and suppressions were things at that time scarcely known. The girl passed through the physical changes which constitute her a woman, without pain. When she became a wife and entered the delicate state of maternity — that crowning perfection of her sex — she passed through this ordeal, without any of those nervous agitations, those pains and sympathetic affections, which renders the life of so many married women at the present day, a ceaseless succession of languor and suffering. She pursued her journeys or out-door employments up to the very time of giving birth; and that event, instead of being the occasion of sickness

and prostration for weeks or months after, scarcely interrupted her ordinary avocations.

Perhaps some will say this was in the primeval state of man, when he was fresh from the hands of his Creator; and that the climate was better adapted to living in the open air than now. To some extent this is true. But the Indian women — those children of nature in our own woods — and those still farther north, have the same exemption from disease, and bear hardship and exposure with the same impunity, as was enjoyed by those ancient children of nature; showing that at this day, like habits of life produce like vigor and hardihood of the physical frame, and adapts woman's nature and the development of her physiological perfections to her native climate, whether it be cold or warm.

What a striking contrast to the condition of woman in civilized countries, particularly in America. Here, all her occupations are in-doors, and constitute too often a ceaseless round of domestic drudgery, unenlivened by change, and almost unalleviated by rest. Her household cares are ceaseless. Even the short respite of sleep is frequently rendered fitful by the cares necessary to a sick child, or the ever-recurring wants of an infant. Add to this the deleterious effects accruing to so many of her sex, from confinement to sedentary employments, usually in close, unventilated apartments: and the confinement and occupation so unremitted, as scarcely to allow the unhappy female to inhale the fresh, pure atmosphere for weeks together.

All her occupations, all her pleasures and labors, are of such a nature as to tax, particularly, her nervous energy; and what means has she for replenishing this constant drain upon her *vita-motive* powers? The assistance of pure air — an indispensable ingredient for its plentiful formation — is denied; and the cheerful, spontaneous activity of her muscular system necessary to a healthy digestion and assimilation is also denied. Whence shall her brain draw its nourishment, and the means for supply-

ing the large demands constantly made upon it? No wonder she is nervous and irritable. No wonder that she suffers from exhaustion — that she looks worn — that she becomes pale and sickly — that she fades before her time, and fills an early grave.

On the other hand, the wealthy are enervated by luxury till the simple act of breathing becomes too often an effort. As for using their God-given motive powers — their muscles and tendons vigorously or usefully — it is unladylike, and not to be thought of. To walk five or ten miles of a morning to see a friend, further some benevolent object, or to attend church, would be to show herself vulgarly robust. In short, delicacy of body and weakness of muscle, has become a fashion among American women.

The girl, before she leaves the nursery, is taught to restrain all active manifestations. No vigorous outbursts of physical activity are allowed. The cravings of her nature for the exercise of her organs, are not to be gratified. She must not shout or laugh, or run, or be noisy. She must shun boisterousness above everything, and not romp and play out of doors; it would be an unpardonable vulgarity. All the involuntary promptings of her physical powers for use, are to be curbed, checked, quieted.

Sadly, in the end, does nature avenge herself for this imposed constraint. It is one of her unalterable laws, that whatever power or capacity she confers, whether of mind or body, if denied use, languishes and becomes torpid, or puts on a morbid and diseased action. This is also the case when any power, capacity or function of the human body is overtaxed — made to perform too much labor. For instance, the man who habitually makes his stomach digest twice the quantity of food requisite for the nourishment of his body, will sooner or later, be troubled with indigestion. Protracted hard labor beyond the individual's powers of endurance, occasions rheumatisms, stiffness of the muscles, or flaccidity and want of power. On the other hand, every faculty or function requires use for the full development

of its powers. This is evident from the effect upon a limb which has been kept for weeks or months in one position. The muscles either become contracted and stiff, or soft and relaxed; in either case incapable of manifesting their full powers of motion, which have to be gradually induced in them by use.

And what attention does this imperative demand for use have in the education of woman at the present day? Alas! very little. Woman, as a general thing, is taught to curb or suppress all the strengthening faculties of her mind and body. In mental exercises, what bold graspings of the intellect are thought to be in woman's province? Mathematics, philosophy and the sterner sciences, are supposed unsuited to her. There is left but music, painting, poetry and the literature of the sentiments; all good as a portion of her education, but all tending to refine rather than strengthen. Were it not for the moral power sometimes springing out of the cultivation of her sentiments, and like a spiritual halo enveloping and preserving her in its pure brightness, the world would sicken of weakness and inanity. Were it not for these occasional glimpses of the angel in woman — where her weakness is made her strength — the wings of our poetic estimation of her, would trail in the dust.

He who could revolutionize the system of woman's education, and establish it on philosophic principles, where all the faculties of her physical nature should be strengthened and harmoniously developed by culture, as well as all the faculties of the mind and heart; would confer such a blessing upon humanity, as no physician could hope to emulate. And until there is a reformation in her habits, and she comes to recognize the fact that her physical powers must have use — until she emerges from her delicacy and puts forth her strength, and wills and accomplishes uses; she must suffer. It is the law of nature, and nature is a jealous ruler and will be obeyed.

Her sufferings may be alleviated by the skill of her physician, but unless she moulds her habits in some degree, into obedience

with the requirements of nature, it will be only alleviation and mitigation. There will be no thorough renovation, no enduring elasticity and strength of constitution.

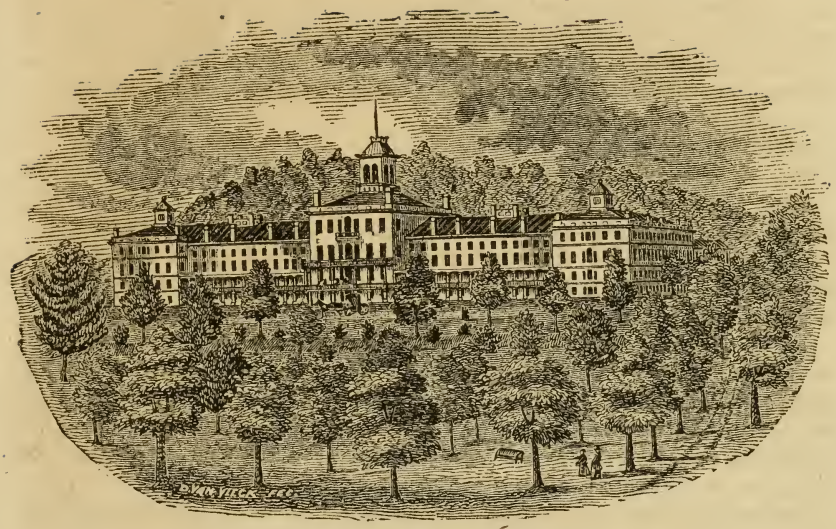
This is one reason why it is advantageous to an invalid to leave home, and be placed in an institution, or under the care of a physician, where the diet, exercise, and all the habits are under his personal supervision. Many extreme cases, where the physical powers lie in ruins, and both mind and body are suffering from the weight of disease, are raised to a state of health and strength, in an institution, whom it would be impossible to cure, if attended by the same physician at home. New associations, the greater ease of forming new and better habits, all have their influence. And in some cases it is necessary to make use of every beneficial influence in the patient's behalf. In private practice, it is often the case that a physician cannot, in his patient's house, command the facilities for carrying out such a treatment as his better judgment might suggest. Consequently the patient is prescribed for, and advised according to the means at hand. In an institution, every means that art, aided by experience, can bring to bear upon a patient for his benefit, can be put into requisition, and of course, improvement can be made more rapid and recovery more certain.

When woman shall attain a better knowledge of the laws of health, and the pain of their infringement — when she shall learn to look upon sickness in its true light, as a penalty for the transgression of some physical law, instead of blindly laying her load of suffering and misery at the door of Providence, and waiting with folded hands until some miracle shall be performed in her behalf, she will have done much toward lessening the evils of her condition. She will then have learned the first lesson inscribed as an unvarying principle of nature on all living things, that power is given according to *use*. If she would have elasticity of muscle — ease and gracefulness of motion — she must use her muscles not merely in staid movements and

promenades, but give them free and vigorous use in all the flexions of which they are capable.

Would she have a blooming, healthful complexion? Rise early and take much out-door exercise, that her blood may not be sent through her veins in sluggish, dark currents, but by exposure to pure air, be properly decarbonized and sent leaping with joy through the system, tinging the cheeks with its own brilliant hues. So with all the powers with which she has been blest. Let her "not hide them under a bushel, or bury them in the earth," but give them free use. Then her harmonious developments shall not dazzle merely, but delight; she will cause happiness wherever she appears, and carry within herself a well-spring of cheerfulness and peace.

THE END.



ROUND HILL WATER-CURE

AND

MOTORPATHIC INSTITUTE,

NORTHAMPTON, MASS.

Is surrounded on two sides by forty acres of forest park, which affords a most refreshing shade during the warm months, and protection from the winds in winter. In all the local advantages which render attractive an institution for invalids, or a summer retreat for families or parties seeking relaxation and pleasure, this stands alone and unrivalled. Its inimitable landscape has acquired for it a wide reputation. Jenny Lind, after a three months' stay, called "*Round Hill, the Paradise of America.*"

For the gratification of rural tastes and real enjoyment, it possesses many advantages over most "watering places." Families from the large cities and from the South and West, find in it a lovely, and in every respect, desirable summer residence. The carriage drives in the vicinity present a

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The above Cut represents the extent, though not the form of the buildings, the plan of which is not yet fully carried out.

charming variety of romantic mountain scenery. Parents, desiring that their children should possess good constitutions on entering youth or adult age, would find that a few months' residence in the bracing mountain air of Round Hill, with its systematic, invigorating exercises, would put them in possession of greatly enhanced powers of endurance; and their whole life would be likely to be more energetic, from the impetus thus given to physical development.

The water supplying the Institution is obtained from living mountain springs, and is noted for its softness and purity. The Bathing facilities embrace every modern improvement for the medical application of it.

One of Professor M. Vergnes' Electro Chemical Baths, for extracting from the human system all metallic substances, whether taken as medicine or otherwise absorbed, has also been procured and is in successful operation.

Dr. H. HALSTED, the proprietor, (formerly of Rochester, N. Y.,) devotes himself to the cure of all kinds of Chronic Disease. Having been for twenty years at the head of a Hydropathic Institution, and within that time having treated many of the most complicated cases, he has had an opportunity, which he trusts has not been unimproved, of acquiring skill in the management and control of protracted and difficult complaints.

The subjoined list of diseases, some of them in their worst forms, have been cured in the Institution during the past year:

Scrofulous Enlargements,
Prolapsus Uteri,
Spermatorrhea,
Congestion of Uterus,
Disease of the Heart,
Hip Disease,
Leucorrhea,
Chronic Diarrhea,
St. Vitus Dance,
Piles,
Inflammatory Rheumatism,
Chlorosis,
Partial and General Paralysis,
Enlargement of Spleen,
Syphilis,
Gout,
Catalepsy,
Chronic Catarrh,
Stone in Kidney and Bladder,
Dyspepsia,
Retroversion of Uterus,
Neuralgia,
Incipient Consumption,
Jaundice,
Ulceration of Uterus,
General Debility,
Retention of Urine,
Epilepsy,
Chronic Inflammation of Stomach and Bowels,
Gastralgea,
Enlargment of Ovaries,
Loss of Voice,
Hypochondria,
Diabetis,
Chronic Bronchitis,
Spinal Irritation,
Liver Complaint,
Curvature of Spine,
Hysterical Fits,
Disease of Kidneys,
Partial Insanity,
General Cachexia,
Pruritus,
Rickets,
Suppression of Menses,
Sick Headache,
Weakness of the Joints,
Apoplexy,
Softening of the Brain,

Inflammation of Eyes,	Hemorrhage of Uterus,
Dropsy,	Bleeding at the Lungs,
Chronic Asthma,	Lepra,
Hydrocephalus,	Fibrous Tumors,
Enlargement of Tonsils,	Diseases of the Skin.

He continues to pay particular attention to WOMAN'S Diseases and Weaknesses. A relation of the success which has attended his method of treating such complaints by his system of Motorpathy, could not be expected to obtain credence from those not cognizant of the facts; but he cannot refrain from saying this much, that his system is founded on new pathological principles, and that by it, permanent cures are effected with an ease and certainty heretofore unattained by any system of therapeutics.

His success in the treatment of Spinal Disease, in which he has had unusually large experience, and of the many dangerous affections growing out of it, are evidence of the superior efficacy of his method; as is also his success in the treatment of Paralysis, Disease of the Joints, and Loss of the use of Limbs. Many under his care have been made to walk, whom it was supposed would be helpless for life.

In cases of Incipient Consumption, Chronic Bronchitis, and other Affections of the Lungs and Air-passages, he has long practised the inhalation of Medicated Vapors, in combination with Hydropathy and Motorpathy. By these means many obstinate cases, which had resisted everything else, have been restored. To those who have induced Chronic Affections of the Throat, by exposure, by public speaking, or by over exertion in business or study, the system here employed is peculiarly adapted.

There is a Gymnasium, Billiard Room, and Bowling Alleys for the use of guests. Gymnastic and Calisthenic exercises are of the utmost importance for the expansion, development and healthy action of the Lungs and various other organs, and in some cases are indispensable. Many different modes are used to excite bodily and organic action, and thus to equalize the circulation and to aid the secreting organs and vessels of the system, without incurring the baneful reactive effects of powerful and injurious drugs.

Northampton is accessible by railroad from all parts; in four hours from Boston and Albany, and five hours from New York.

Dr. HALSTED takes pleasure in referring to the following-named persons, from whom satisfactory information in regard to the Institution may be obtained:

Rev. Dr. Allen, Northampton, Mass.
A. Wood and Lady, " "
I. I. West, Esq. " "
Oscar Edwards, " "
Mrs. Samuel Dana, Bulfinch Place, Boston.
Capt. E. H. Baker, Boston.
Rev. N. Hall, Dorchester, Mass.
Rev. J. P. Cleveland, D.D., Lowell, Mass.
Hon. C. Dyer, Hanover.

Freeman Whitwell, Esq., Fairhaven, Mass.
H. A. Howland, Esq., Providence, R. I.
P. W. Gardner, Esq. " "
Mrs. J. L. Clark, " "
Harrison Barrett, Esq., Waterville, Me.
Hon. P. Cushing and Lady, Frankfort, Me.
W. G. Frye, Esq., Rockland, Me.
N. D. Chamberlain, M.D., Keene, N. H.
J. W. Frink, Esq., Swanzey, N. H.
A. G. Dana, M.D., Brandon, Vt.
E. A. Parker, Esq., Hartford, Ct.
Hon. Julius Pratt, Meriden, Ct.
Mrs. C. Terry, Enfield, Ct.
Dexter R. Wright, Esq., Meriden, Ct.
I. P. Post, Esq., Deep River, Ct.
J. B. Treadwell, Esq., St. Nicholas Hotel, N. Y.
W. D. Abbatt, Esq., 441 Broadway, "
Jos. Tucker, Esq., A. T. Stewart's, Broadway, N. Y.
F. W. Hunt, M.D. and Lady, "
Rev. J. P. Hovey, 199 Fifth Street, "
C. W. Robert, Esq., No. 7 Lafayette Place, "
Geo. Palen, Esq., 87 Gold Street. "
H. Leavitt, firm of Rohe & Leavitt, Maiden Lane, N. Y.
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